Record of Christian Work

VOL. XXI. SEPTEMBER, 1902. NO. 9.

AMONG the institutions that have been benefited by bequests and large donations during the year, probably none have been more generously aided than the Young Men's Christian Associations. According to the *New York Times* nearly six million dollars is to be expended for new buildings in different parts of the country in the near future.

ONE of the most important features of the Northfield season this year has been the Summer Bible School, a description of which will be found on page 662. The attendance was exceedingly good for the first year, averaging from two hundred, at the beginning, to five hundred at the close of the sessions. For practical value in normal Bible training it has proved the most helpful work that Northfield has afforded in recent years, and is destined to become increasingly popular among ministers and Bible teachers year by year.

AS we go to press we are receiving reports of largely attended Bible schools and conferences in different parts of the country. At Northfield the Christian Workers' Conferences, now convened, is the largest ever held, and other gatherings are reporting similar experiences. All of this is a clear indication of the unfailing strength of the Bible as a drawing power. What other subject would draw scores of thousands of intelligent men and women together for study in the midst of the vacation season? The power of the Bible has never been as great as it is to-day, and never has its influence been more widely felt or more potent among men.

IT is strange how slow many are to appreciate this truth. Even some ministers have discredited the power of God's Word and sought influence over men in the subtlety of philosophy or the deceitfulness of sensationalism. There are before me the announcements, recently published, of three prominent churches in a certain large city. The subjects were "to draw" and were as follows: "The Ethics of Football," "The Wit of an Irishman," and "Mothers-in-law." It is enough to bring sorrow to the heart of God to see such a shameless desecration of the sacred office of His ministry. Where the Word of God is taught and reverenced there is no need of seeking methods "to draw."

WHILE we do not believe in the papacy of Rome, we feel that there is even less ground for a Protestant papacy. In Roman Catholicism it has been part of the system of the heirarchy for centuries, and the incumbent has been duly elected to the responsible office. But in Protestantism it is contrary to the genius of the system that any one should be so exalted and, therefore, a Protestant papacy is unendurable. But when a man or woman assumes the role of a self-constituted pope and passes judgment on others, denouncing all as unspiritual who do not accept their dictum, and undertakes to determine what the conduct of every individual is to be in the smallest detail, we have the worst form of papacy. Were we to choose between the abject slavery imposed by many would-be popes of Protestantism and the Pope at Rome, our choice would be towards the latter. But we are not called to be popes,

nor yet to suffer slavery, for the Christian is called to enjoy *"the glorious liberty of the children of God."*

IN all Bible conferences there is always a need of safeguarding against what has been called "a misplaced emphasis upon neglected truths." In gatherings convened for Bible study and Christian fellowship there should be prevalent a catholic spirit, that all truth may be equally presented, and a due proportion of doctrine be sustained. And with Bible teaching there should be the presentation of the intensely practical character of Christianity whereby the knowledge of the deep things of God are revealed only to those who do His will. This truth is being increasingly recognized, and we note with deep interest the broadening of the scope of many Bible conferences by which their effectiveness will be greatly increased.

THE futility of seeking to inculcate right principles by legislation is being repeatedly illustrated. There must always be public sentiment in the support of a law to make it really a force. For a striking instance of the evasion of a law, unsupported by public sentiment, there are the Sunday "sacred concerts" which are being tolerated in many of our large cities. An editorial written in a recent secular paper fully describes one of these concerts, which is characterized in terms of strongest disapproval from the standpoint of morals. "If vaudeville performances of the kind described are tolerated under the diaphanous fiction that they are sacred concerts," says this writer, "it cannot be expected that the average citizen will have much respect either for the law or the methods of its enforcement." While we believe in the making and enforcing of laws for the protection of society and the observance of Sunday, we believe that the enforcement of such laws will only be possible by Christian teaching and the awakening of public sentiment on moral questions.

STUDIES IN THE EPISTLES OF PETER.

Rev. J. H. Jowett, M. A.

"TEND THE FLOCK OF GOD WHICH IS AMONG YOU."

1 Peter v. 2.

"I exhort." Let me fix your eyes upon the counselor. There is an evangel in the speaker, altogether apart from the inspiration of his message. We are contemplating Simon Peter in the ripe, assured strength of his evening-time. "I exhort." Shall we pause a moment that we may invite the ministry of reminiscence? By what chequered way has he reached this bourne of clear and quiet assurance? Let me recall some of the prominent landmarks. "Follow me, and I will make you fishers of men." "Thou art the Christ, the Son of the living God." "Even if I must die with thee, yet will I not deny thee." "Then began he to curse and swear, saying, I know not the man." "Lord, thou knowest all things, thou knowest that I love thee." "Now when they saw the boldness of Peter they marveled." "I, a fellow-elder, a witness of the sufferings of Christ, a partaker of the glory that shall be revealed." It is a wonderful evolution! From the call of the spring-time to the ripe, confident testimony of the autumn-time! And between the two extremes what a medley of sharp and changeful experience! The rough, untutored, impulsive character-force has been washed and disciplined into discerning and fruitful strength. And now I

picture Simon Peter as an old saint, bearing the marks of the stern fight, sealed with the brands of the Lord Jesus, his face lit up with the sober light of chastening memory and glorious hope. "I am a witness of the sufferings!" Think of the content of the phrase when it falls from the lips of Simon Peter! How much he had seen which he now recalled in tears! "Could ye not watch with me one hour?" He had seen that lonely and grief-filled presence. "And the Lord turned and looked upon Peter." He had caught a glimpse of that betrayed face, and the features were burnt into his soul in lines of remorseful fire. "I am a witness of the sufferings." All the black and heart-rending events of Gethsemane and Calvary crowd the witnessing, for they were never absent for an hour from the apostle's so penitent and regretful heart. But Calvary did not eclipse Olivet. The terrors of the crucifixion were looked at in the soft light of the resurrection dawn and in the startling wonders of the ascension. And so yesterday became linked with the morrow. Memory was transfigured into hope. The witness became a herald. The denier became the heir! "I am a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed."

And now let us listen to the scarred old warrior's counsel. He is giving fatherly instruction to the officers of the Church. He is speaking to the elders, the overseers, the appointed leaders of these hallowed primitive assemblies. I wish to give the counsel the widest application, that it may include the outermost circle of Christian service. If we limited the counsel to bishops, then we should all listen to the tremendous charge as critical or unconcerned spectators. If we included all pastors and deacons, still the unconcerned majority might listen with perilous relish to the implied indictment. The counsel applies to every kind of Christian leadership. Wherever man or woman assumes the post of leader of souls, guide to the home of God, whether it be among children or adults, in visiting the hospitals, or in going from house to house, in the pastorate or in the class, in the obscure mission, or in the conspicuous phases of cathedral labors, the apostle's counsel is pertinent, and unfolds the primary dispositions which are the secrets of prosperous service.

Mark, then, the opening word of the counsel. "*Shepherd* the flock of God which is among you." It is a very wealthy and suggestive word which forms the initial note of the apostle's instructions. The authorized version translates it "feed," the revised version translates it "tend." Each element is significant of the shepherd, and both are essential to the full interpretation of the apostle's mind. It is a wonderful sphere of service which is disclosed to me! I am told that I can be the nourisher of my brother; I am told that I can also be his defence. I can "feed" him; I can stand between him and his hunger. I can "tend" him; I can stand between him and his perils. That is a beautiful ministry which God entrusts to me! I can get in among my brother's wants and take him bread. I can feed his faith, his hope, his love! I can lead him into "green pastures and by still waters," and discover to him the means of growth and refreshment. I can get in among my brother's perils, and erect extra safeguards and defences. It is possible to love my way in between my brother and his appetites, between his spirit and his snares. That is our ministry, whatever be the precise character of the leadership we have assumed. It matters little or nothing whether we be called bishops, pastors, teachers, visitors; our mission is to feed and to fend, to take nourishing bread, and to offer protective shelter. If a man stand between his brother and spiritual necessity, or between his brother and spiritual peril, he is discharging the office of a days-man, a mediator, a faithful under-shepherd, working loyally under the leadership of the

"chief bishop and shepherd of our souls."

How then is this ministry of feeder and fender to be sucessfully discharged? How is it to be saved from offence and impertinence? How shall we gain permission to move among the needs and perils of our brother's soul? How shall we gain an entrance into his secret place? What dispositions are required in order to back the ministry and make it spiritually effective? The apostle acts as our counselor, and gives us detailed instructions in all these things.

First of all, it must be *the service of willingness.* "Not by constraint, but willingly." One volunteer is worth two pressed men. I am not quite sure whether the proverbial saying is pertinent. I am doubtful if an equation can be established. On the high planes of spiritual service no number of pressed men can take the place of a volunteer. But can men be pressed into unfruitful spiritual service? Yes, men are sometimes constrained by what they call "the pressure of circumstances." They say that they "could not very well get out of it." They have been importuned so frequently that for very shame they could decline no longer. If they could have found another excuse, another excuse would have been offered. But their inventiveness failed them. Their excuse-chamber was empty. They simply *had* to do it! Their wills had no part in the hallowed service. They were just pressed into the ministry by circumstantial constraint which they could no longer comfortably resist. What shall we say about it? Just this —that people whose wills are not in the service are really not in the service at all. Where there is no spontaneity the fervor is fictional, and we shall never thaw the wintry bondage of men by painted and theatrical fires.

But there is a loftier constraint than the pressure of importunity, and the failure of the supply of excuse. There is the constraint of conscience, which sends men into service impelled by the sense of duty. But even the conscience-laborer may toil and toil away in a fruitless task. Conscientious men may do their duty unwillingly, and the absence of the will deprives their service of the very atmosphere which would render it efficient. Duty, without the inclination of the will, is cold and freezing, and never makes a warm and genial way into the hidden precincts of another's soul. If I were stretched in pain and sickness I would not care to be nursed by duty. All the attentions might be regular and methodical, and yet I should mourn the absence of the *something* which makes the ministry winsome and alive. "I just love to have her near my bed," said a hospital patient to me the other day, speaking of her Christly and consecrated nurse. That is duty with an atmosphere. It is duty transfigured. Duty may make people righteous; alone it will not make them good. "And scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." I do not think that duty will carry us far into the deep hungers and weaknesses of our fellowmen. We need the "plus," the gracious inclination of the will, the leaning of the entire being in the line of service. We need to be swayed, not by the compulsion of external pressure, nor even by the lonely sovereignty of the moral sense, but by an inward constraint, "warm, sweet, tender," the unfailing impulse of grace, abiding in us as "a well, springing up into eternal life." "Not of constraint, but willingly."

Secondly, our service must be *the service of an affection.* "Not for filthy lucre, but of a ready mind." We are not to be moved in our service by any hunger for external reward; and do not let us think that external rewards are exhausted under the single category of money. Men may take up Christian service to enrich their purse, to enlarge their business, and in many ways to advance a transient interest. But we may also labor in the hunger for recognition and applause, and I am not sure which of the two occupies the lower sphere, he who hungers for

money, or he who thirsts for applause. A preacher may dress and smooth his message to court the public cheers, and laborers in other spheres may bid for prominence, for imposing print, for grateful recognition. My brethren, all this unfits us for our task. It destroys the fine sense of the shepherd. It destroys his perception of the needs and perils of his sheep. It despoils us of our bread, and robs us of our staff, and we have neither food nor protection to offer to our hungering and endangered fellowmen. "Not for filthy lucre, but of a ready mind." Do thy service, not for the praises and rewards of men, but, as Martin Luther says, "from the very bottom of the heart, out of love to the thing itself, out of joyous devotion to the work which the Lord thy God hath given thee."

The service of willingness! The service of affection! It must also be the service of humility. "Neither as lording it over the flock . . . . gird yourselves with humility to serve one another." That is most subtle and needed counsel. Who would have expected that spiritual pastors would be warned against lordliness and pride! Who would have imagined that men who are ministering the gospel of lowliness should themselves be exalted in pride! It is one of the most insidious temptations which beset the working disciple of Christ. Pride ever lurks just at the heels of power. Even a little authority is prone to turn the seemly walk into a most offensive strut. But the peril is subtler still. While I assume to feed my brother, my *own* soul may be a-hungered. While I am helping his defence, the enemy may be ravaging my own land. The peril is subtler still. Somehow we come to find a virtue in preaching and teaching, and our preaching and teaching becomes our doing. Teachers and preachers are sometimes allured outside their own message—its evangels and its warnings—and we are solaced and soothed by the lonely fact that we have shared in its proclamation. It is a terrible temptation, and if we yield to it, it swells the heart with lordliness and pride. What is our security? "All of you gird yourselves with humility." Put on the apron of the slave! Go into the awful presence of the Lord, and contemplate His glory until the vision brings you wonderingly to your knees! "Go, stand on the mount before the Lord." That is the place where we discover our size! No man speaks of his greatness who has been closeted with God. Lordliness changes into holy fear, and pride bows down in reverent supplication. Oh, we must come from the presence-chamber into the pulpit! Nay, the pulpit itself must be the presence-chamber, and the man must preach in the consciously realized presence of the Almighty and Eternal God. The Lord will have no proud men in His service. Such men are self-appointed. "I never knew you." Their names are not to be found in the Lamb's book of life. "God resisteth the proud." He stands in the way and fights them! "The angel of the Lord stood in the way for an adversary." It is an appalling thought; our strongest antagonist may be the Lord Whom we are professing to serve. "God resisteth the proud." Let us hasten to add the complementary evangel, "And giveth grace to the humble." It is the humble, kneeling soul that receives ineffable outpourings of divine grace. Grace ever seeks out the lowliest.

> "It streams from the hills,
> It descends to the plains."

To the humble soul God gives the very dynamics of fruitful service. In all spiritual ministry it is only grace that tells. Nothing else counts. Other gifts may amuse, may interest, may allure, but grace alone can engage in the labor of spiritual redemption. The servants of the Lord are to be filled with grace, and their overflow will constitute their influence upon their fellows. Out of them shall flow "rivers of water of life." "God giveth grace to the humble."

Lastly, it must be *the service of trust-*

fulness. "Casting all your anxiety upon Him, for He careth for you." We must take all our alarms to Him, talk out our affairs with Him, lay them upon Him in quiet and restful assurance. This we must do if only in the interests of spiritual economy. There is a prodigious waste resulting in religious life from anxiety and fear. Anxiety in the soul is like a huge weed in the flower bed, it exhausts the nutriment and is the cause of faintness and collapse. "He careth for you."

What is to be the reward of such service? "When the chief shepherd shall be manifested ye shall receive the crown of glory." Some day we are to see the Chief Shepherd face to face. We are to hear about our work from His own lips. He will dwell little upon our failures, and much upon our triumphs. He will put upon us the victor's crown, the crown of leaves and flowers which knows no fading. The leaves are the tokens of an abiding spring; they suggest the secret of perpetual youth. The flowers are the tokens of evolving glory. Our life in the Unseen is to be a life of unchanging youthfulness and of increasing discovery in the marvelous realms of grace.

TYPES OF TEMPTATION: "MORE THAN CONQUERORS.

Rev. Handley C. G. Moule, D. D.

The last chapter ended with those great words of St. Paul—one word in his Greek—"more than conquerors" (Rom. viii. 37). He speaks of "more than conquest" in view of some of the outward terrors and fears of the Christian in a time of persecution, such as those that recently hung over our beloved brethren and sisters in China. But we may quote his words as equally applicable to our immediate subject, the temptations of the more ordinary path of the believer. For the whole deep secret of victory, for all Christians always, lies where St. Paul says it lies for the persecuted saints. It comes "through HIM that loved us." And HE can give "more than conquest," where He gives conquest at all.

What is it to be "more than conqueror"? It is to reap positive benefit from the battle. A fight may be fought, and in a sense may be won, yet so as to bring no positive result, or little. The victor may just "retain the field," but no more; he may find the enemy even more daring on the morrow. But a fight may be fought, and much more than the fight be won. A kingdom may be laid at the conqueror's feet. And more; in the fight, as it is reviewed, the secrets of future and fuller victories may lie disclosed, ready for use.

How may victory in temptation prove more than victory? How may we come out "more than conquerors"? By our going on from that particular victory more conscious of the certainty of our failure apart from Christ. By our looking back and seeing how, the next time, the release and deliverance may be made yet more complete, by our summoning in the Lord more instantly and more simply. By a deeper insight into that far-reaching word (1 Peter i. 7), "*the trial* of your faith is precious"; not only the faith, but the trial of the faith. Let us ponder that fact, and then the next trial, perhaps some mortification to our self-esteem or self-importance, will find us more truly "hidden in Him," from the old "occasion of falling."

We shall be "more than conquerors" if we come out and go on more conscious of the preciousness of the Word of God, and of the blessedness of prayer; if we have learnt, at the feet of our Liberator, more hatred of what He hates, more longing to be conformed to His fair, blessed likeness.

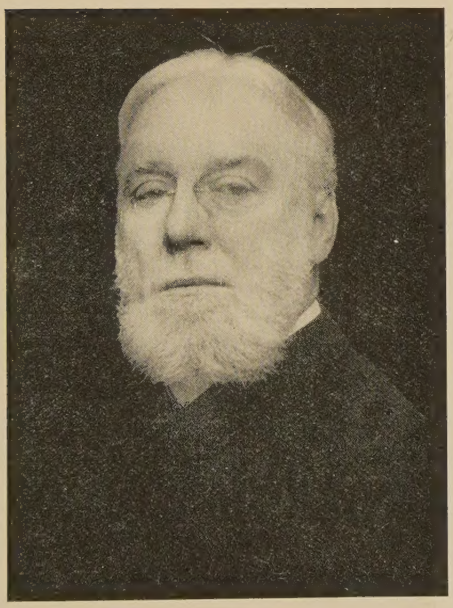
Above all, we shall be "more than conquerors" if we have so truly overcome by Him, and Him alone, that He, more than ever, shall be to us "a stone most precious." He has proved Himself our Victory. And so we look in His face again, conscious afresh of His unspeakable reality. And behold, it is "the King," not only in His strength, but "in his beauty"; "all our salvation, and all our desire"; "the Beloved"; "Christ which is our life."

And they who meet temptation, be it what it may, so seeing Him, shall indeed put their feet upon the neck of the enemy.

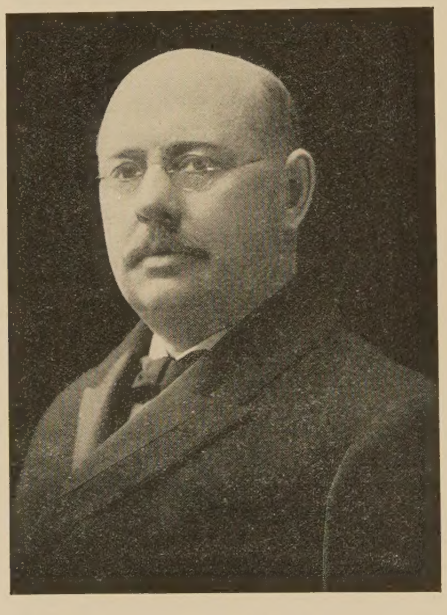
"Will you tell me your secret?" said an honored friend of mine, as he left a house where the loving host had shone with a singular "beauty of holiness" in his eyes. "Will you tell me your secret of peace and victory, which seems never to fail?" "There is no mystery in my case," said the other. "If God enables me at all to glorify Him, it is through the simple means of keeping close to the Lord Jesus Christ."

And to bring us, and to keep us, close to Him, is the work of that ever-blessed Spirit, "which they that believe on him receive."

THE GENERAL EDUCATION BOARD.



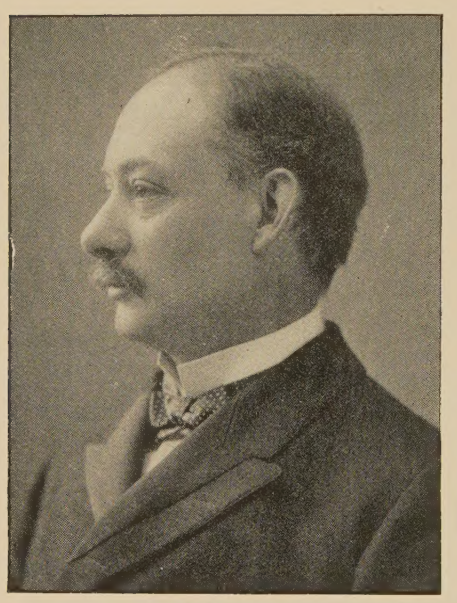
ROBERT C. OGDEN, President.



DR. BUTTRICK, Secretary.

Within the past few months there has been organized a committee, known as the General Education Board, which has undertaken a work of great significance. The scope of work is broad in its purpose, being devoted to the cause of education wherever the greatest need presents itself.

At present the work of the board is being devoted to a careful consideration of the needs of the Southland. In the southern states there are peculiar difficulties to be met in the fact that over eighty-five per cent of the people live in rural communities, and it is therefore the present policy of the board to stimulate public opinion to



DR. WALTER PAGE.

present needs and supplement this work by aiding in the establishment of schools or the development of existing ones.

In order to study the most urgent needs along educational lines and familiarize themselves with existing conditions, representatives of the board are planning to attend state educational conferences, where data will be collected to be tabulated for reference. On the basis of information thus obtained the Education Board will develop its plan of future work in the different sections of the South.

The great object of the board is to assist existing educational agencies. Already a number of very substantial gifts have been given upon condition that equal sums be raised by local subscriptions, and in every instance advantage has been taken of this provision. Special emphasis is being laid upon the industrial training schools and several state institutions have received generous aid.

A very important phase of the work of the board will be the information it will afford the public on educational needs throughout the country. Under the able and experienced supervision of Dr. Wallace Buttrick, the secretary of the board, a library will be opened in New York, where literature and data will be tabulated for the use of the general public.

Among the officers of the organization are Messrs. Wm. H. Baldwin, Jr., George Foster Peabody, Robert C. Ogden, J. L. M. Curry, Frederick T. Gates, Daniel C. Gilman, Morris K. Jesup, Walter H. Page, and Albert Shaw.

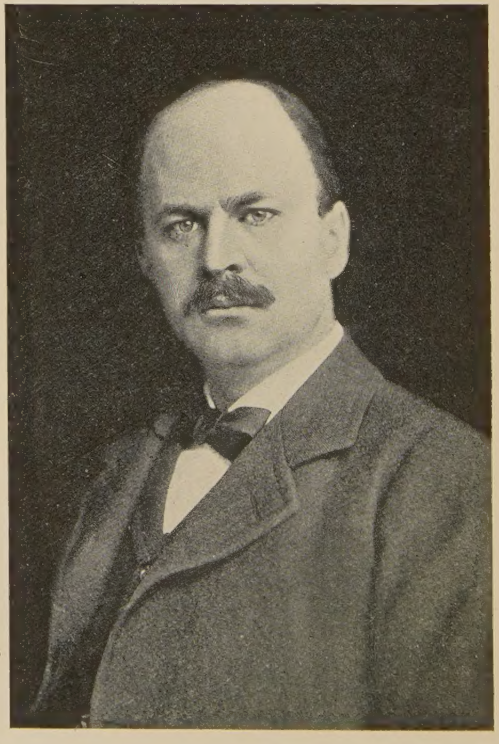
The purpose of the board as outlined by their published "statement of policy" is:—

To promote education within the United States of America, without distinction of race, sex or creed.

To develop the public school system, especially in rural districts.

To develop the principle of self-help by urging increased local taxation, local contributions, or by other means.

To further the establishment of training schools for teachers, espe-



WM. H. BALDWIN, JR.

cially those designed to educate teachers of industrial and manual training.

To coöperate with other organizations interested in educational work, and to simplify and make effective the general work of education, avoiding unnecessary duplication.

To aid in the maintenance and improvement of educational institutions already established.

To collect full information and statistics in respect to educational matters in the districts covered by the operation of the board, which shall be kept at a general office.

To furnish the public with information, suggestions and counsel, and for this purpose to act somewhat as a clearing-house for educational statistics and data to be collated by the board.

To educate public opinion in all matters pertaining to the general cause of education by publication of reports through the daily press and by other means.

To promote by all suitable means every form of valuable educational work.

THE EPISTLE TO THE HEBREWS, AND ITS MESSAGE FOR MODERN LIFE.

D. Baines-Griffiths.

Utility is the goal of the most exalted teachings. All genuinely orthodox doctrine is fraught with practical consequences of blessedness, and the teaching that is remote from life is ever the worst of heresies. When the great souled spiritual adviser of Timothy speaks of the fact of the divine unity, his purpose is not so much to offer resistance to those who proclaimed a plurality of deities as to present a sufficient reason for prayer in behalf of all sorts and conditions of men. There is one God, to whom the entire race is related: therefore let holy hands of petition be raised for all, of every kindred and station.* Because truth is thus related to living, it comes to pass that the only practical teaching for the times is that upon which there is the tinge of eternity. "My father's life," says William Hazlitt, "was comparatively a dream; but it was a dream of infinity and eternity, of death, the resurrection, and a judgment to come."

In common with the other writings of the New Testament, the Epistle to the Hebrews shares this characteristic of being practical in aim. Some of its arguments and illustrations were of, and for, a given age; but its principles are for every age. As often as we surrender ourselves to meditation on this majestic Scripture we find great recompense of reward. The breath of another air is upon our brows while we search its deep meanings, and yield to its summons to transfer our imaginings to the right hand of God.

1. At the time when the epistle was written many sorrows were assailing the band of believers that remained in the ancient Jewish stronghold. Dark clouds were gathering over them as the apostolic age drew towards its close. The first leaders had already passed away. Stalwart personalities, enriched by temptation and sufferings and direct acquaintance with Jesus, were now becoming only a memory, for the Greathearts of Pentecost had fallen asleep. In other spheres they were wearing bright crowns of the great confession. Their remembrance was like music, but the contagious courage of those heroes was with the Church no longer.

2. And, what was a sorer trial, Jesus still lingered in the heavens. It had always been difficult for these converts from Judaism to think of Messiah's degradation on a cross as anything more than a shameful accident, the memory of which must soon be overwhelmed in Messiah's millen-

*1 Timothy ii. 5.

nial glory. They needed a truer view of the cross than that which they first had held. They were to learn that Calvary was no piteous incident, but a distinctive triumph in the Redeemer's career. Yet the slow years dragged, and Jesus tarried in the skies. The promise of His return at which they had clutched remained seemingly without fulfillment. The heavens gave no sign; no king appeared, clad in splendor of light, conquering and to conquer. With the leader so long absent what vindication of the great cause was being presented to the world? Scepticism, sometime latent, began to enquire: "Where is the promise of his coming? For since the fathers fell asleep all things continue as they were." While with bowed head the lonely Bride of Christ sat sorrowful. "He cometh not," she said.

3. In this same Christian community disillusionment was doing its deadly work. Close scrutiny was revealing the less sublime elements in the characters of not a few who professed and called themselves Christians. Such lack of Christ's gentle pity in some; such dearth of self-denying love in others; such meager possibilities of angelhood in the many. There was the fact to be faced that in spite of the radiant ministry of Jesus and the fires of Pentecost there were still abroad in the earth forces that had been neither Christianized nor christened. There was the perplexing spectacle of "Captive good attending captain ill." Surely in human experience there is no darker danger than the relinquishment of ideals, the waning of once generous ardors; that peril of middle life—

> "The hardening of the heart, that brings
> Irreverence for the dreams of youth,"

the menace of materialism, when even the redeemed of the Lord begin to reckon loss and gain, when the subtle insinuation persists, "Is the struggle quite worth while?"

The Hebrew Christians had left the established church of the Jewish religion for the newer spiritual cult. Did it pay to be severed from the ancient régime, with its stately temple and gorgeous ritual, for the sake of the gospel simplicity? To be outcast dissenters, bearing contumely for Christ, the frowns of old friends, the sneers of worldly-hearted, prosperous, pietist Pharisees: was it really worth while?

4. The men and women to whom the epistle was addressed suffered also the trial that is always attendant upon theological reconstructions. They had passed through their ancient religion into Christianity, but at their first acquaintance with the evangel of Jesus they did not realize to what extent they would be called upon to break with the past. The time came when they were asked to withhold confidence from a system under whose once beneficent shade they had been reared. Their infantile creed had to give way to a larger and more vital faith as they came to their privileges in the new dispensation. But what wonder if they sometimes faltered; if it seemed a severe loss to part with long cherished opinions; a sore affliction to witness the passing away of the venerable institutions of dogma and ritual that had been to them for so long the Alpha and Omega of religion? They pass away, those sacrificial codes, ancient law and hoary symbol. They pass, massive Mosaic ceremonials, and ministries of angels and prophets. What then is left for faith; and what may a distracted mind believe? When so much is vanishing the soul cries out for the tangible and the permanent.

5. To cravings and questionings such as these the Epistle to the Hebrews is the response. And precisely because it answers the religious needs of the much assailed believers of that olden time it is a message to our modern life. For the old foes of the Church have new faces, and are still at work. With us as with the believers of that earlier period, there are the temptations to dejection, to sordid thought, to worldly-heartedness, to fretfulness. The imperishable strength and freshness of this word is for us. Like our elder brothers, we must learn that the earthly helpers and inspirers are taken from us only that more certainly we may rivet our gaze on our Leader and Lord. If we mourn that the Day of Christ is sluggish in its earthward march, we are to believe thankfully that Christ Himself is never absent from His Church. By His Spirit He is present evermore His aid to lend. And the program for His blood-bought people still includes "the patience of hope and the

labor of love." If His saints, lifting tired eyes to heaven, keep watch for Him, it is also true that—

". . . . through the appointed days
He watches them."

Has our faith in humankind been dwindling? does the vision splendid fade into the fog of seeming failure? Then call to mind those who made full proof of their saintship, as they climbed the steep ascent. Remember the patience of One Who endured the gainsaying of sinners against themselves, with the coming of Whose Spirit even the old shall dream optimistic dreams. If we are fretful, we are reminded by this word of inspiration that hysteria and faith cannot be good friends. Unrest in His children is a grief to God. Faith is the key to quietness.

And when we suffer from theological disturbance we can again prove the modernity of this ancient exhortation. Some system of teaching fails us, a tenet of reprobation, a theory of inspiration, a dogma of perfectionism. We once trusted that these should deliver Israel, but now we cannot so much as do them reverence. Outworn doctrines and extinct interests may still have ardent champions; as the snow may sometimes be seen up in the hillside gullies in May, while in our hearts we know that winter is past.

For us, bereft as we may be of our idols, there remains the kingdom which cannot be shaken. Christ abides, with priesthood incorruptible, sacrifice eternal, intercession unfailing. And the satisfying word of the lofty Epistle to the Hebrews, the word for all saints in every age, is this:—

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

Leyden, Mass.

CHRISTIAN ENDEAVOR TOPICS

Ida Q. Moulton.

READY FOR HIS COMING.

(September 7, Luke xii. 31-40.)

A desert is not a desert solely because no rain falls upon it; but also because the hot air rising from the surface scatters the moisture which would fall in rain. You say Christ has not come to your life as you desire to have Him. Would you know why? The hot, arid air of worldliness, emanating from your life, drives Him away. There must be moisture going out from the bosom of the desert to meet the vapor in the air if the refreshing rain falls. So this same mind must be in you that was in Christ Jesus if He is to come into your life with the refreshing rain of heavenly grace. Supplant your worldly-mind-longing soul with the mind of Christ. For, believe me, it is the only way to receive Him, the safe way to keep Him, and the surest way to be ready for His coming.

* * * * *

It is said a king was once told that some time he would be banished to a certain island beyond the sea. He began at once to make preparations to go. Little by little he sent His treasures to the island. He had built there a magnificent mansion, surrounded by beautiful gardens, full of rare and costly plants and flowers. Years passed and the king began to enjoy in anticipation the island where his treasures were more than his present kingdom. When the time came for him to go he went not as one leaving a kingdom, but as one going into a kingdom. "Lay up for yourselves treasures in heaven." Surely this is one of the ways to be ready for His coming.

* * * * *

When what is known as "the dark day" came upon New England and the Middle States the Connecticut legislature was in session. Some of the members moved an adjournment, saying, "It is the day of judgment and it is not fitting we should be here." But one arose and said: "I do not know whether this is the day of judgment or not, but if it is, it cannot overtake us in

a better place than at the post of duty. Let us light the candles and go on with the business." The candles were lighted and the business resumed. If we are at the post of duty, "doing as Jesus Christ would like to have us do," then will we be always ready for His coming. It can truly be said no one lives well who does not live in this attitude. (Luke xii. 40.)

* * * * *

"I know that over yonder there is a weak point," said a general who was besieging a strongly fortified city, "but it is held by General B., and it would be no use to attempt to surprise him, for he never for a moment is off his guard." In times of war the safety of a city or nation depends upon the careful watching of those on guard. The enemy of our souls would have us believe that the world is one vast playground and there is no need of such constant watching. "Be not deceived." The same Jesus Who commanded us to watch was well acquainted with the wiles of Satan. Satan said of Him, "It is no use, he is never off his guard." May he have the same opinion of us. "What I say unto you I say unto all, Watch."

* * * * *

Christ's second coming is expected because it is one of the certain events of the future, and unexpected because no one knows, "not even the angels in heaven," when the event will take place. Mystery and uncertainty may surround His coming, but it is as sure as death itself. Men may honestly differ as to the time, manner and place of that second coming, but no true disciple can be blind to the fact that by His spirit He comes into our lives every day. He comes in blessings; are our hearts grateful enough to receive Him? He comes in opportunity; are we watchful enough to see Him? He comes in sorrow; are we patient enough to feel Him? He comes in warnings; are we wakeful enough to hear Him? These are vital questions for us all. Remember that readiness for Christ's coming is not an act, but a process; not an event, but a state. It is a continual, wakeful, working watchfulness that will keep us now, and always, ready for His coming.

DELIGHT IN GOD'S HOUSE.

(September 14, Psalms lxxxiv. 1-4; c. 1-5)

"I attend church for three reasons," said a saintly but deaf church-goer. "First, because I can express my reverence towards God by my presence in His house; second, I can worship Him in spirit if my ear does not catch anything of the sermon; third, even an aged, deaf church-goer may influence another to attend church regularly, and I never like to miss a single service." It was not habit nor curiority that led this aged saint to the house of God, but a desire to give God his best possible service on that day, to keep in touch with that which would develop his spiritual life, and, not the least, a desire to lead others to a higher plane of living. Such ambitions should actuate us all. Do they?

* * * * *

In a certain New England home surrounded by "God's first temples" there is a room called the "rest room." In it are put the best things in the house, the choicest furniture, the softest pillows, the brightest pictures and the "keepsakes" of the family. Early Sunday morning the doors of this room are opened, and all day the family are free to enjoy its restfulness. So our Heavenly Father has provided a "rest room" for His children, the hallowed Sabbath, blest and sanctified by the open church, "the house of God," which is the "rest room of the soul."

"And so I find it well to come
For a deeper rest to this still room,
For here the habit of the soul
Feels less the outer world's control.
The strength of mutual purpose pleads
More earnestly our common needs."

* * * * *

John Bunyan called the church "The Palace Beautiful," and thus in imagination it seems to us. It may be plain and bare, as were the "meeting houses" of Bunyan's day. It may be as grand and beautiful as could be made by human hands, but whether plain and bare, carved and ornamented, every pew should be the throne of the soul, from which we catch such glimpses of God as are seen nowhere else. With its windows open towards Jerusalem, we can gaze with enraptured vision upon the glories that await the faithful, until all around us

becomes glorified. "Blessed are they that dwell in thy house."

* * * * *

Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it. (Eph. v. 25-27.) Oh, it was love, wondrous love, that led the Son of God to die for the welfare of the Church. His was a self-sacrificing love. Surely this is the reason why we should love the Church, particularly that branch with which we are connected. Surely this is the reason why we should be willing to make sacrifices for its prosperity. The more completely we connect ourselves with the Church and all it represents, the nearer we shall come to the great loving heart of the Son of God.

"O thou chosen church of Jesus, glorious, blessed and secure:
Founded on the one Foundation which forever shall endure:
Not thy holiness or beauty can thy strength and safety be,
But the everlasting love wherewith Jehovah loveth thee."

* * * * *

A tourist tells us of a beautiful church near London, whose main entrance is a lych gate. In an artistically carved arch above the gate are these words, "This is the gate of heaven." Below the arch in plain, bold letters is this command, "Go round the other way." Some churches of to-day practically say to the poorly clad, way-faring men with his sinsick soul, "Go round the other way." Sad indeed is the plight of that church, where the evil spirit of worldliness has usurped the spirit of Christ. Sad indeed its condition when its members' "delight" is in its grand and rich equipments, ignoring the poor and lost about it. The contamination within is greater than that without.

"Great God, arise, Thy Church endue with power,
That she may stand for Thee, Thy truth, mankind;
O keep her pure in fierce temptation's hour,
And make her all Thy mercy has designed."

THE FULLNESS OF GOD; HOW SECURED.

(September 21, Ephesians iii. 14-21.)

How much we need this fullness of God for the "everydayness" of our lives. We feel ourselves capable of better things. We tire of our commonplace life and yearn after a wider sphere of action. We sigh because our opportunities are so small and few. We think because we are not doing something for somebody, holding meetings and actively engaged in church work or calling upon the poor and sick, our lives are useless. Fret not thyself, dear, eager, loving heart, because of thy limitations and apparent uselessness. There is no power for usefulness greater than simple goodness, no service higher than a godly life. This power and service is within reach of us all. Remember,—

"We, whose law is love, serve less
By what we do than what we are."

* * * * *

Longing soul, yearning after the fullness of God's love, would you measure it by your life? Remember its breadth takes in all nations; are you ready to take them into your life and plan and labor for them? Its length stretches out into eternity, and along the way are disappointments, sorrows, sin, and death; are you ready to meet these? Its depth goes down, down, to the vilest, most loathsome sinner on earth; are you willing to stoop to such? But its height reaches up to throne of God, where all is love, rest, and peace. These measurements you must follow if you are "filled with *all* the fullness of God."

* * * * *

If God is to come into our lives with all His quickening, life-giving power, there are some things absolutely essential on our part. We must be emptied of self. "For what does a full bucket want of the well?" The less of self the more of God. We must be willing to obey Him; for how can God use one who is continually suggesting ways and means? And the more implicit the obedience the quicker He will use you. We must desire Him above everything else. For are not our possessions the fulfillment of our desires? Man has just as much of God as he desires to have. No more, no less.

* * * * *

"The first hour of the morning is the rudder of the day," therefore this hour should be given to prayer and meditation if the fullness of God is to be permanent and

abiding. Yesterday's manna will not meet the needs of to-day. There is nothing that will so affect the manners, speech and actions of a child of God as giving our first waking thoughts "into the bosom of God." As each morning sun brings to our physical needs new and fresh benefits, so the morning watch meets our spiritual needs with rich blessings, imparting to us a strength that will enable us to live as Christians, having Christ within us.

* * * * *

Faith is as necessary for those who would be "filled with the fullness of God," as the living root of a tree is to its fruit; for "without faith it is impossible to please Him," and if we do not please Him how can we expect He will fill us? Believe and ye shall be saved. Believe and ye shall be strengthened. Believe and ye shall comprehend. Believe and ye shall know. Believe and ye shall be filled. Not a blind, leaky faith which runs out at every doubt, but the "I know" faith, founded upon the Word of God and our Christian experience, when God for Christ's sake spoke peace to our souls. Never did there exist a full faith in God and a lean and empty soul. A *faith full* Christian is a *God full* Christian.

MISSIONARY HEROES: CHEERFULL AMID ADVERSITY.

(September 28.)

Words fail us when, with silent awe, we contemplate the names of that immortal company of heroic missionaries, who, meekly bearing every conceivable form of trial and adversity, suffering untold privations and persecutions, have by the sword of the spirit opened up whole continents to Christianization, subdued the isles of the sea and conquered whole nations for Christ, counting it all a great joy to endure such hardships. Not one disheartening word has ever come to us from their lives. On the contrary, they will join with one who has said: "I do not know the word discouragement. Long ago I erased it from my vocabulary."

* * * * *

"I shall never taste deeper bliss until I gaze on the glorified face of Jesus," said Mr. Paton of the first communion service on the cannibal island of Anima. "I hope for great things, pray for great things, and expect great things," said John Williams, missionary to the South Seas. "O Jesus, I do this for Thee," said the wife of a missionary, as with tearful eyes and aching heart she watched her youngest child sail for America to be educated. "It is God's work and it is worth all it costs," said the saintly Logan, when upon his dying bed. "I am glad a life has been given me that I might have the privilege of dying for the cause of Christ," said the wife of Bishop Thoburn as she lay dying in the mountain province of Kumaon.

* * * * * *

Rev. Cyrus Hamlin thus briefly summarizes the missionary's hardships: The absolute change of environment. The moral condition of the heathen. The multiplicity and variety of work demanding his attention. The itinerancy. Unsanitary dwellings and climates. The absence of all Christian society and civilization. The parting with children when they are old enough to be educated. And yet as you read the life of this devoted, consecrated man, who for forty years toiled in Turkey, you would think not of the missionaries' hardships and sacrifices, but of their joys and privileges.

* * * * *

And what of the noble band of home missionaries who have cheerfully toiled, suffered and died for the heathen in our own land? Heard you any complaint from their lips ? Yet the deprivations of a home missionary's life are equal to those in the foreign field, though different. We, too, count it an inestimable privilege to live, toil, and suffer for Christ. We also live upon the promises, knowing full well that the hardest labor brings the greatest comfort and the sweetest rewards. Our hearts go out in pity to those who have no part in this grand and glorious work.

* * * * *

Nor would we overlook that great company of unknown missionary heroes, who would go if they could, but whose lot it is to stay at home. There appears no article "in the leading magazines" of their life-work. There are no biographies written

about them, their names are never in print, and yet what a mighty influence is theirs. None but God knows. With loving and aching hearts they have noted the whitened fields. With willing minds they have said, "Here am I, Lord; send me, send me." But the way was not open for them, and with a heroic, self-sacrificing spirit they have toiled for those who have gone. It needs as much heroism for some to stay as for others to go.

* * * * *

"You cannot mission others until you have been missioned yourself," said a converted Armenian. Here is the real secret of all missionary work. The divine spirit of self-sacrifice must "mission" us, broadening our sympathies, deepening our love, and quickening us to see the lost condition of a soul, ere we attempt to "mission others." For this spirit is the one that fits us for missionary work, and no one can be a true follower of Christ without it. The name Christian is a misnomer to those who, forgetting the example of Christ and His last great mission, say by word or deed: "*We* need the men and money ourselves. Let the heathen take care of themselves."

Thoughts for the Quiet Hour.

SEPTEMBER, 1902.

Monday, 1st. *They that wait upon the Lord shall renew their strength . . . . they shall walk and not faint. Isaiah xl. 31.*

God keep us through the common days,
The level stretches white with dust,
When thought is tired, and hands upraise
Their burdens feebly since they must.
In days of slowly fretting care,
Then most we need the strength of prayer.

—*Margaret E. Sangster.*

Tuesday, 2nd. *But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. Matt. v. 37.*

Men in earnest have no time to waste
In patching fig-leaves for the naked truth.

—*J. R. Lowell.*

Wednesday, 3rd. *In the night His song shall be with me. Psalm xlii. 8.*

It may have been that when, over-wearied with the affairs of his kingdom, David lay awake in his palace at Jerusalem, the sound of a woman's voice singing to her restless child had floated in from the darkness; or that when on a march, awake under the lonely Syrian stars, the clear baritone of a sentry with a midnight song had awakened in the king's heart memories of the carefree days, when upon the plains of Bethlehem he watched his father's sheep. And the soothing influence of the music of the unseen singer had so refreshed the tired spirit of the king that he could not but feel that it came from the Giver of all good gifts, and he received his great lesson that He Who marks the fall of the sparrow cares for our smallest pleasure, and into his heart came great gratitude to Him Who sent the songs in the night.—*Selected.*

Thursday, 4th. *We are unprofitable servants. We have done that which was our duty to do. Luke xvii. 10.*

Men that live according to the right rule and law of reason live not in their own minds as beasts do in theirs; who justly obey the prescript of their natures and therefore cannot reasonably demand a reward for their actions as only obeying the natural dictates of their reason. It will, therefore, and must at last appear that all salvation is through Christ; which verily, I fear, these great examples of virtue must confirm and make it good how the perfect-

est actions of earth have no claim or title unto heaven.—*Sir Thomas Browne.*

Friday, 5th. *They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. John xii. 2.*

It is the demands, not the promises that make men of us; the responsibilities, not the enjoyments, that raise us to the stature of men and women.—*P. T. Forsythe, D. D.*

Saturday, 6th. *What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God and ye are not your own? 1 Cor. vi. 19.*

To say that we are temples of God is not to use a figure of speech. It is the temple of stone that is the figure; the true dwelling place of God is man.—*Marcus Dods, D. D.*

Sunday, 7th. *If any man sin we have an advocate with the Father, Jesus Christ, the Righteous. 1 John ii. 1.*

Worldliness is a more decisive test of a man's spiritual state than even sin. Sin may be sudden, the result of a temptation, without premeditation, yet afterwards hated—repented of—repudiated—forsaken. But if a man *be at home* in the world's pleasures and pursuits, content that his spirit should have no other heaven but in these things, happy if they could but last forever, is not his state, genealogy and character, clearly stamped? Therefore does John draw the distinction, "If any man sin we have an advocate with the Father," but "if any man love the world, the love of the Father is not in him."—*F. W. Robertson.*

Monday, 8th. *And there was no more sea. Rev. xxi. 1.*

Life for very Christian man must be lonely. After all communion we dwell as upon islands dotted over a great archipelago, each upon his little rock with the sea dashing up between us: but the time comes when if our hearts are set upon that great Lord Whose presence makes us one, there shall be no more sea, and all the isolated rocks shall be parts of a great continent. Death sets the solitary in families. We are here like travelers plodding lonely through the night and the storm, but soon crossing the threshold into the lighted hall full of friends.—*Alexander Maclaren.*

Tuesday, 9th. *For a great door and effectual is opened unto me and there are many adversaries. 1 Cor. xvi. 9.*

For St. Paul the many adversaries did not qualify the open door—they constituted it.—*Robert E. Speer.*

Wednesday, 10th. *Ye know that an idol is nothing in the world. 1 Cor. viii. 4.*

Though an idol is as "nothing in the world," there is nothing in the world more real than idolatry. Putting something else in God's place, making a God of something else than God—that is a very real transaction.—*R. W. Barbour.*

Thursday, 11th. *But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Matt. vi. 33.*

Seek the highest, and in seeking the highest every true function of life will be performed, and every true instinct satisfied. If we seek the highest, all else worth having is ours; if we seek after God, God's world will not fail us.—*Hugh Black.*

Friday, 12th. *Come unto me all ye that labor and are heavy laden, and I will give you rest. Matt. xi. 28.*

"Thus day and night they are drawing nigh,
With tears and sighs to the heavenly gate,
Where the watchman stands in His majesty,
With a patience that never has said, 'Too late!'

"Let the sorrowful children of want and sin
Draw near to the gate whence none depart.
Let the nations arise and enter in,
For the Lord is willing with all His heart."

Saturday, 13th. *He that loveth his life shall lose it; and he that hateth his life in*

this world, shall keep it unto life eternal. John xii. 25.

For every suffering heart there is at hand, or can be found, some noble task into the energy necessary for the doing of which it can transmute the energy of its grief and pain.—*John White Chadwick.*

Sunday, 14th. *His praise shall continually be in my mouth. Psalms xxxiv.*

Let not thy praise be transient,—a fit of music, and then the instrument hung by the wall till another gaudy day of some remarkable providence makes thee take it down. God comes not guest-wise to His saints' house, but to dwell with them. David took this up for a life work, "As long as I live I will praise thee."—*Gurnall.*

Monday, 15th. *A man's life consisteth not in the abundance of the things which he possesseth. Luke xii. 15.*

Which of the brothers shall have the inheritance, the monopolist or the covetous? Either—neither—who cares? Fifty years hence what will it matter? But a hundred thousand years hence it WILL matter whether they settled the question by mutual generosity and forbearance.—*F. W. Robertson.*

Tuesday, 16th. *He that believeth not God hath made him a liar. 1 John v. 10.*

It is not presumption to dare to believe, but to dare to doubt.—*Selected.*

Wednesday, 17th. *His delight is in the law of the Lord and in his law doth he meditate day and night. Psalm i. 2.*

Scientists say that the glowworm keeps its enemies away by the brightness of its own light. Man by his love of truth and right becomes his own castle.—*Selected.*

Thursday, 18th. *Neither can a corrupt tree bring forth good fruit. Matt. vii. 18.*

By no alchemy can we get golden conduct out of leaden motives.—*Spencer.*

Friday, 19th. *And let the beauty of the Lord our God be upon us. Psalm xc. 17.*

There is no cosmetic for homely folk like character.—*N. D. Hillis.*

Saturday, 20th. *Whom I love in the truth. 2 John i. 2.*

Love without truth is sentimentalism. Truth without love is harshness.—*Selected.*

Sunday, 21st. *I am Alpha and Omega, the beginning and the end. Rev. i. 8.*

The relations of God to man are not historic, they are eternal.—*G. Campbell Morgan.*

Monday, 22nd. *Your time is always ready. John vii. 6.*

God's set time has always come when you are ready and willing to do the thing which lies next you.—*D. L. Moody.*

Tuesday, 23rd. *The word of the Lord came unto Jonah the second time saying, arise, go to Ninevah. . . . . So Jonah arose and went to Ninevah. Jonah iii. 1, 2, 3.*

Come, take that task of yours which you have been hesitating before, and shirking, and walking around, and on this very day lift it up and do it.—*Phillips Brooks.*

Wednesday, 24th. *Wheresoever this gospel shall be preached . . . . this . . . . that she hath done shall be spoken of for a memorial of her. Mark xiv. 9.*

That which we do for ourselves is forgotten; that which we do for Christ is immortal.—*Talmage.*

Thursday, 25th. *Thy will be done. Luke xi. 2.*

What to others are disappointments, are to believers intimations of the way and will of God.—*John Newton.*

Friday, 26th. *How hardly shall they that have riches enter into the kingdom of God. Luke xiii. 24.*

It is not the fact that a man has riches which keeps him from the kingdom of God —but the fact that riches have him.—*Selected.*

Saturday, 27th. *Are there not twelve hours in the day? John xi. 9.*

The very fact of a Christian being here, and not in heaven, is proof that some work awaits him.—*Arnot.*

Sunday, 28th. *Go . . . . unto the way . . . . which is desert. Acts viii. 26.*

Never fear when the Lord bids us go down to the way "which is desert." The moment we set our foot in the wilderness we are the Lord's guests, and He ever keeps His table right royally furnished.—*Mark Guy Pearse.*

Monday, 29th. *Cornelius said, ... I prayed in my house; and behold a man stood before me . . . . and said, Cornelius, thy prayer is heard. Acts x. 30, 31.*

If you would have your prayers accepted, they must be arrows shot from the heart; none else reach the throne of God.—*Guthrie.*

Tuesday, 30th. *But the Jews which believed not . . . . set all the city on an uproar. Acts xvii. 6.*

It is a sign we gallop in our way when the dogs follow barking. Slack not your pace, though they do so.—*Philip Henry.*

DEVOTIONAL STUDIES IN THE SUNDAY-SCHOOL LESSONS.

Rev. F. B. Meyer.

THE PROPHET LIKE MOSES.

(September 7, Deuteronomy xviii. 9-22)

The argument in this sublime paragraph is, that the Hebrews would not need to avail themselves of the necromancer, or wizard, because they would ever have a Prophet to Whom they might apply for guidance and help in those mysterious and dark crises and questions which come to us all.

We have to trace the correspondence and resemblance between Moses and our Lord, as Leader and Lawgiver, as Mediator, and in other particulars of His life.

I. As Leader and Lawgiver. The condition of the children of Israel, whilst in bondage in Egypt, depicted that of the whole human race under the bondage of Satan; and the deliverance wrought by Moses is a striking emblem of that wrought by our Saviour.

Both Moses and He proved their commissions by miracles. Both came to an enslaved race, and when proof of their authority was demanded, they both wrought miracles, which were beyond human power, though the one used his might in destroying, and the other in works of benevolence. *Much the same opposition* was raised against both—the magicians contending with Moses, the scribes and Pharisees with our Lord. Moses broke the rope from the necks of the captive people; Christ from the necks of the whole human race. *But when Moses* had led the Hebrew people out of Egypt, and through the Red Sea, his work was far from done, so when our Lord had redeemed us from the power of Satan, His work was still only on the threshold, for He had to keep those whom He had pardoned, and to sanctify whom He had justified. *Moses* did not at once put the people in possession of their inheritance; and there remaineth a rest for the people of God to claim.

It was the noble office of Moses to restore among his people the decayed knowledge of Jehovah, to institute a pure worship, and to establish laws and customs, which should mark them out as a peculiar people. He raised them from being a rabble of slaves to become a compact and well-organized body of free men. He gave the code of laws, which has been the ground work of modern legislation. He set up the tabernacle and its institution of worship. Did Moses instruct in the knowledge of God? Christ, as the Word of God, declared Him. Did Moses constitute slaves into a congregation of free men? Christ has made rebels into a church. Did Moses transmit a lofty code from Sinai ? Christ promulgated the sublime code of the Mount of Beatitudes. Did Moses erect an earthly sanctuary, with its order of worship and service? These

were after all true types and shadows of the heavenly things themselves, whither He has entered on our behalf, and through the rent veil of which all His ransomed ones may enter also. Did Moses erect a priesthood? Our Lord is Priest by another right, and anointed by the touch of a mightier hand.

II. As Mediator. There was nothing of the awful and terrible that did not attend the publication of the law from Sinai. Holy as Moses was and accustomed to most intimate converse with God, he was, nevertheless, appalled by the spectacle of the Mount of Fire. The cry was wrung from him, "I exceedingly fear and quake." And if he felt so overwhelmed, on others those manifestations must have been terrible beyond expression. Then the elders and leaders of the people entreated that they might receive the Divine communications, not directly, but indirectly and through Moses—"Go thou near and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee."

Again the parallel holds. When a man is brought to discover in and through the law, the infinite number of his offences against God, and the distinct impossibility that any of those offences should be overlooked or forgotten, he cries out in alarm: "This great fire will consume me; if I hear the voice of God speaking any more after this sort, it will kill me." Such a man will at once feel that his own merit will never avail to justify him in the eyes of so holy a God, and he feels that he must lie in the dust, crushed beneath the weight of justly incurred indignation, unless he can find some being mighty enough, and pure enough, to rise up as an intercessor, and plead his cause with Eternal Justice. What a blessing it is when to such a one there comes the announcement, "There is a Daysman to stand between the sinner and the Holy God, one who can lay His hand on at last, a Mediator between God and man, Jesus Christ the Righteous." Then the corrected sinner addresses Him with the ancient words: "Go thou near, and hear all that the Lord my God shall say; and speak thou unto me all that the Lord my God shall speak unto thee."

Was not Moses, by anticipation, put into the very position occupied by our Lord? Did he not stand between God and the sinful race, to which he belonged, and thus image the Divine Mediator, Who went up into the mountain, when a yet thicker darkness veiled the sky, and a yet wilder earthquake rent the rocks?

III. There Are Other Points of Similarity Between the Servant and the Son, Which Are Worth Our Notice. Moses was wonderfully preserved, when the male children of the Hebrews were destroyed by Pharaoh's order. So was Christ preserved, when Herod slew all the children in Bethlehem.

Moses fled the country to escape the wrath of the king, but he heard the command, "Go, return, for all the men are dead that sought thy life," and our Lord was borne unto the land of Egypt, till an almost identical message was given to His parents, "Return, for they are dead that sought the young child's life."

Moses, as we have seen, contended with Jannes and Jambres, who withstood him with their mimicry of his wonders; and Christ contended with the god of the world, "the Prince of the Power of the air."

Immediately before the emancipation of Israel, Moses instituted the passover; and immediately before redeeming us by the shedding of His blood, our Saviour instituted the Lord's Supper.

When Moses had to appoint elders, he appointed seventy; when Christ chose His disciples He selected the same number.

Moses sent twelve men as spies into the land that was to be conquered; and Christ sent twelve into the world, which had to be won, after a spiritual fashion.

Moses overcame Amalek by uplifted hands of prayer; Christ succors us from the throne because for Zion's sake He does not hold His peace, and for Jerusalem's sake He does not rest, but ever liveth to make intercession.

Moses had to deal with a perverse generation, who refused to be won over to obedience, and consequently, with the exception of two, perished in the wilderness in the space of forty years; was not our Lord compelled to hold out His hands to a gainsaying people, who finally rejected Him, but who, in the subsequent forty years, were

destroyed by the Romans, and ceased to be a nation?

Moses died in his unabated strength, and Christ in the flower of his age. Before Moses died, he comforted the disconsolate people, that God would raise up another Prophet; and the Lord bade His disciples expect another comforter.

Moses was buried, but no one knew where his body lay; Jesus Christ was buried, but His body was missing when they sought for it in the tomb.

But here the parallel ceases. Moses asked that God would accept him as a sacrifice, if only his people might be spared. But his offer was not accepted. None can ransom his brother, for all are alike condemned, and Moses committed one great sin; but the sinless Saviour was accepted on the behalf of the whole race of men, when He laid down His life that He might reconcile us to God.

LOVING AND DENYING GOD.

(September 14, Deuteronomy xxx. 11-20.)

In these impressive words which are full of evangelical fervor and power, the great lawgiver brought his life-work to a close. It was as though he anticipated the words of the apostle, and was conscious that God was beseeching of him that the people whom he loved would be reconciled to God. There is nothing more moving or impressive on the page of Scripture.

NOTICE THE URGENCY OF HIS SPEECH. "This commandment which I command thee *this day*." "I command thee *this day* to love the Lord thy God." "I denounce unto thee *this day*." "I call heaven and earth to witness against you *this day*." I have set before thee life and death, the blessing and the curse; therefore choose life."

I. THE KEYNOTE IS LIFE. "I have set before thee life, that thou mayest live." I have set before thee life, therefore choose life that thou mayest live. "He is thy life and the length of thy day." We are reminded of the words of a greater than Moses; "I came that they may have life, and may have it abundantly" (John x. 10).

All men have physical life, less or more. Most have also intellectual and emotional life. An immense number are possessed of moral life. But there is a vast majority who are destitute of the life of the spirit. They live in pleasure, and are dead while they live. They are dead through their trespasses and sins, wherein they walk according to the course of the world, according to the prince of the power of the air, the spirit that now worketh in the sons of disobedience (Eph. ii. 1-4). It is quite possible for men to be living a keen political or intellectual life, and yet to be without a scintillation of love, or desire, or prayer towards God. They are like houses where all the blinds and windows are open on one side, but closed on the other.

Directly we recognize that God loves us, longs over us and has intended us to be His, and in response to Him, at that sublime moment in our experiences, we become possessed of spiritual life. A new tide, fertilizing our whole being, begins to percolate through the hitherto arid and waterless desert of our spirit. The dawn of a new day steals over the benighted horizon. We become partakers of the Divine Nature. We are born again, not of corruptible seed, but of incorruptible. To use the phrase of the Apostle James, "We are begotten by the Word of Truth, to be a kind of first fruits of God's creatures."

And it is evidently God's will that we should have this life *in abundance*. All godly men, of every age, have life; but it is evident that some have much more than others. We are all exposed to the shocks and changes of this human existence. One man's life is the key and clue to the lives of all. But some are dragged to meet these things, crying out all the while, as people in a railway train, which has left the metals and is rushing to destruction, while others meet the same difficulties with the answer of life. They remind us of Browning's description of David's shepherd life:—

"Oh, the joy of living! the leaping from rock to rock,
The strong rending of boughs from the fir-tree, the cool silver shock
Of a plunge in a pool's living water—. . .
How good is man's life, the mere living, how fit to employ
All the heart and the soul and the senses forever in joy."

Now the contrast between a rheumatic patient carried with difficulty up the hills, and the boy leaping from crag to crag,

meeting the emergencies of the ascent by his superabundant life, exemplifies the difference between two kinds of men, each of whom professes godliness. Here is one man, who is tied to the stake and the waters are ever creeping nearer and nearer to his heart; while the other man has a life in him that mounts buoyantly over the waves of this troubled life, as a swimmer in the sea.

"'T is life of which our nerves are scant,
'T is life, not death, for which we pant,
More life, and fuller, that we want."

II. But Life is Love. "I have set before thee life—in that I command thee to love the Lord thy God" (15, 16); "Choose life—to love the Lord thy God" (19, 20). Some have affirmed that *live* and *love* are the present and past tenses of the same verb, and that a man has not begun to live until he loves. To have loved, in a woman's life at least, is to have lived. The soul may exist, but it can hardly be said to live, if it is loveless and full of hatred, malice, uncharitableness. If you cease to love so far you impair your vitality.

If this is so in relation to our fellows, is it not even more so with respect to God? Not to love Him proves that you are destitute of the Divine life. But we know we have passed from death into life, if we love the brethren, and above all the Father.

But it may be asked, how it is possible to love at word of command? Surely this is the last thing that we expect. Go and command the wild winds to blow in this direction rather than that, or command the waves to cease to eat into this coast and to confine their energies to their proper bed; and it will be more likely that success will follow in the direction of a command. There is some truth in this, if love is regarded as an emotion, but for my part I always distinguish between love and the emotion of love, just as between faith and the full assurance of faith, or between hope and the certainty of a hope that maketh not ashamed. We may not be able to feel love in the first instance, but we can will it, choose it, and set our affections in the direction of the person who is to be loved.

There is considerable assistance furnished here, by the words of our Lord to the enquirer who wanted His help. "Thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind—this do, and thou shalt *live*." We can love God, according to these words, with *our strength*, that is, we can do things for His sake, we can make His service our aim and purpose, we can consecrate and set apart our energies to doing what He would like to have us do; and as we do this, we shall find our emotional nature deeply wrought upon and stirred. It is so in practical everyday life. Nothing will so soon kill jealousy and produce love, as ministry to some person from whom you have become alienated. Serve much with your strength; minister; earn money for them; do what you can to soothe, to strengthen, to succor with your own hand; and almost before you know it, you will love. If God is out of your reach, the poor, the needy, the outcast are accessible; serve these for His sake; and as you minister to the brother whom you have seen, you will come to love God, Whom you have not seen.

III. That Love Must be Directed Towards Christ. "To love the Lord thy God, to obey his voice, and to cleave unto him, now he is near." In one of his most eloquent passages the Apostle Paul quotes this paragraph, and applies it to Jesus Christ (Rom. x. 6). It may be paraphrased thus: Even Moses, the lawgiver, looking beyond the complicated ritual of the law to Him Who was its end, speaks of the blessings of God's love as being brought within our reach. There is no need to

"—Climb the heavenly steep
To bring the Lord Christ down,"

nor to stand at the door of His sepulchre to summons His return from the embrace of the tomb. He is nigh thee, the word is in the words, "nearer than breathing, closer than hands or feet." Yes, thank God, the Saviour is blessedly near, "very nigh" in the mouth, in the heart.

"For warm, sweet, tender, even yet,
A present help is He,
And faith has yet its Olivet,
And love its Galilee.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

What a choice is presented here! What

an alternative! On the one hand life, and good, and love, blessing, length of days, and dwelling in the land of the covenant promises. On the other hand, death, and evil, the curse, and the doom of perishing. And all the first are buried up in the person of Jesus Christ, Who is very nigh, and awaiting the permission to enter your heart. Admit Him; cleave unto Him; abide in Him. Love Him; walk in His ways; keep His commandments, and His statutes, and His judgments. Listen to His own words: "If ye love me, keep my commandments"; "This do, and thou shalt live."

THE DEATH OF MOSES.

(September 21, Deuteronomy xxxiv. 1-12.)

The Bible is full of records of life. Its pages are devoted, for the most part, to the lives, words, and deeds of living men. There is comparatively little mention of death beyond the recurring phrase of Gen. v., *and he died.* Mrs. Alexander describes the death of the great lawgiver in a long poem of stately stanzas; the inspired historian, who adds the story to the Book of Deuteronomy, dismisses it in less than twelve verses.

But, probably, in all literature there is no description of the closing hours of a great life more absolutely sublime than this, with the exception, of course, of the record of the death which abolished death, and brought life and immortality to light.

I. The Life Purpose of the Great Lawgiver Was Apparently Incomplete. And he felt it to be so. More than once he pleaded that he might be allowed to go over and see the goodly land, but met with an emphatic denial. The sin of Meribah was forgiven, and the whirlwind of wrath, which swept down on his soul was put away; but the consequences were allowed to work themselves out in all that bitterness. One thought had given meaning to his history for eighty years—the thought of guiding his people into the land promised to their forefathers, and often amid the dreary discouragements, of which he speaks in the ninetieth Psalm, this must have been as a light shining on a stormy coast to steer the laboring ship. But now, on the borders of the land, when his hopes seemed on the point of realization, when the long delay and parenthesis of the forty years were at an end, he must surrender his cherished purpose and die.

Why should this be? Why should such men die, as if the greatness of their hope fused the very wire along which it traveled? Why these columns snapped off in the middle of their beam? Why this apparent incompleteness?

Here we must stay for a moment to differentiate. First as regards the great work which Moses began. That at least did not fail. The purpose which Moses might not carry out was accomplished by Joshua, his successor. His life had not really failed. The hope he had thought to realize by his own endeavors was brought to fruition in another way—for his spirit entered and inspired a man who had become imbued with his purpose and aims, and who was destined to finish the work which he had begun. So has it often been in the history of the Church. The life of Stephen, the first martyr, seemed like a short-lived dream. He had just entered God's army when in the first conflict he died. The Church made great lamentation over him; and men might have said that he died "before his time." It seemed as though the strongest soldier was gone. But, as it has been well said, his spirit entered the soul of Paul. As Moses looked from heaven on the settlement of Israel in the Land of Promise, he knew that his life work was not in vain. He had lain the foundations on which another had built, but it was one and the same structure.

But there is a further answer to the appearance of incompleteness. Moses had not been trained in vain. The stern discipline of his life must have prepared him for service elsewhere. "This life and the next are not two lands separated by a great gulf, which renders all the aims and purposes of this life vain, when once it is passed; but two border lands, between which lies only the shadow of death, and having passed that, those holy impulses and long discipline find their full fruition and consummation." Is not this implied in the words of the Apocalypse: They sing the song of Moses, *the servant of God?* Could he still be called God's servant, merely because he had served faithfully centuries before? No; surely not! In that land His

servants see His face and serve Him day without night.

II. The Circumstances of His Death Were Very Impressive. It was *lonely*. Moses had always lived apart, through the great forty years of training for this very service. But this loneliness was never more apparent, than when, unattended, even by Joshua, he passed up to die among the solitudes of Pisgah. Alone he trod the upward path; alone he gazed on the fair landscape; and alone lay down to die.

"Why should we faint and fear to live alone,
Since all alone, so God has willed, we die?"

He died by the word of the Lord. In a Hebrew legend, we are told that one angel after another sought to take his life, but in vain. First there came the one who had been his special instructor, but his courage failed him, when he essayed to destroy the fabric on which he had spent so much pains. Then the angel of death was summoned to undertake the task. He confidently approached him, but when he saw the wondrous lustre of his face shining like the sun, and heard him recite the prodigies of his career, he, too, shrank back abashed. And when these great angels had given up the work, Moses turned to the Almighty, and said: "Thou, Lord of the Universe, who wast revealed to me in the burning bush; remember that thou didst carry me into thy heaven, where I abode forty days and forty nights; have mercy on me, and hand me not over unto the power of the Angel of Death."

This, of course, is the picturesque form in which the love and reverence of after generations filled in the mere outline of those wonderful words, "Moses died by the word of the Lord. The Jewish Rabbis substitute *kiss*. It seemed as if the Almighty had kissed away the soul of His faithful servant, drawing it back to Himself in a long, sweet, tender embrace.

Before he died he beheld the Land of Promise. From the snow-capped summits of the distant Hermon and Lebanon, showing like a dream of clouds on the far horizon, to the hill country of Judah, it lay before him like a map. At his feet lay Jericho, in its fringe of palm trees, and away on his right the rich pasture lands of Gilead and Bashan, and yonder the deep gorge of the Jordan terminating in the sullen waters of the Dead Sea. Still to dying men come similar visions. They, too, see things which are hidden to eyes which are blinded by the battle smoke. Shortly before he died, Dr. Payson said: "The Celestial City is full in my view. Its glories have been upon me; its breezes fan me; its sounds strike upon my ears, and its spirit is breathed into my heart."

The Lord buried him. There is a reference to the secret burial in the New Testament. Jude tells us that the archangel Michael contended with the devil for the body of Moses. We cannot understand the precise reference of those words. Was it that the evil one realized that if men knew of the sepulchre of the great lawgiver, they would frequent it, and be thus led astray from the God whom he served? This is by no means an improbable suggestion.

Few men have had greater claims on their fellows, his renunciation of his high position at court to share their afflictions, the wonderful miracles which had resulted from his faith, his remarkable fellowship with God, all had brought about that supereminent position which Moses has always held among his people. And we all know death heightens the ideal that after generations have of their great leaders. Would it not have been more than likely, therefore, that if the Lord had not concealed his grave, the valley of Bethpeor would have become a second Mecca, trodden bare by the feet of pilgrims from all the world? It was best to make such idolatry impossible. The hidden grave forced the people to turn from earth to heaven.

III. The Dispensational Significance of His Death. Moses is for all time the embodiment of the law, as he was also its medium and vehicle. It was in perfect harmony with this conception that there was no decay in his natural vigor. His eye was undimmed, his step lithe and quick, his bearing erect. He did not die of disease, or amid the decrepitude of old age. "He was not, because God took him." Time made him venerable but not weak. And thus, he represents God's Holy Law, which cannot become weak or decrepit, but abides ever in its perfect strength.

But the love of God can never bring us

into God's rest. *It is not by doing or obeying that we can enter into the blessed life.* However earnestly we try to realize our ideals, we are never at rest about them, or sure as to the result. It is only by faith in Jesus that we can enter into God's rest. Moses must die, but Joshua waits to open the way through the river of death into the land that flows with milk and honey. "Moses my servant is dead, now therefore arise, go over this Jordan."

MOSES ON THE MOUNT OF TRANSFIGURATION.

(September 28, Peter's version of it: Mark ix. 1-8; 2 Peter i. 1-21.)

Moses, as we have seen in the foregoing lesson, longed to go over and see the good land, but was forbidden. He saw it but did not enter. Yet afterwards the prohibition was relaxed, and he was permitted to stand on the extreme northern frontier; not on Mount Tabor, as used once to be believed, but on the lower slopes of Hermon. There the Master was being transformed with light more glorious than shone on the snows above, as they reflected the light of the moon: and there he was permitted to stand beside Him—he and Elijah.

These two were selected, because they represented the Law and the Prophets respectively; and, perhaps also, because there had been some special feature in the death of each, the one by the kiss of God, the other by a sudden transition to glory. Moses was specially needed to stand beside the Christ, because Christ was the fulfillment of the ancient law, of which not one jot or tittle was permitted to pass away. Our Lord had also spoken so often of Moses, as when He said, "Had ye believed Moses, ye would have believed me, for he wrote of me"(John vi. 46).

We are told that they spoke of the decease that was shortly to be accomplished at Jerusalem (Luke ix. 31). The word translated "decease" is the Greek word *exodus.* There was special significance in Moses' describing our Lord's death as an exodus, for as on that memorable night the whole house of Israel passed from the house of bondage through the blood of the paschal lamb, so when Jesus died the whole of us passed through His blood, shed for our redemption, into the possibilities of freedom, of acceptance, of blessedness which the heart of man has not conceived, apart from the gospel.

It is most interesting that some years after this, as the Apostle Peter was writing his second epistle, the whole of this scene appears to have come vividly before him, and he uses of his own death, which was near, the same phrase as he had heard Moses apply to his Master's: "I will endeavor after my decease (or exodus) ye may be able to have these things always in your remembrance." The fact is, that the death of Jesus Christ has taken its sting from death and its power from the grave, so that to us also death is an exodus, a going out from darkness into light, from the bondage of corruption into the glorious liberty of the sons of God.

And not only was this shadow of his approaching decease falling upon Peter's soul, but probably the light of apostolic days was growing dim; the light that shone from the resurrection morning, and had irradiated so many spirits with its glow, was becoming overcast, like a too radiant dawn; and, to use again the apostle's own words, they were just then "in a dark place" (v. 19), a darkness which in a few centuries became the midnight of the middle ages, but which has been passing away, thank God, since the cock-crow of the reformation, to the present hour.

But the apostle looked back to one radiant hour of light. Once he had stood with the transfigured Christ; once he had heard the voice from heaven; once he had beheld ordinary robes of coarse and common texture, shine with the intense brilliancy of the celestial world; and he could not forget it; and away down the valley, amid the tents of ordinary life, with the shadows of his own death growing upon him, and with the darkness of the world like a veil upon the soul, he looked back upon that moment, and said: "Once I lived; once I heard; once I saw—that voice we ourselves heard."

Perhaps he was partly strengthening his own faith. To all of us there come hours of earthquake; questions are flung into our minds from the abyss, which challenge the most sacred truths of our holy religion as fables and dreams. Probably but few have missed that ordeal. Peter lives amid the perpetual voices of scepticism and denial,

and here we find him steadying himself, catching hold of the balustrade, falling back upon that one experience, and saying to himself: "It is not a fable, it is not a dream, it is not a cunningly devised sophistry; it cannot be. Once I myself heard that voice—which when you have once heard, you can never forget; my soul trembled beneath that sacred hour; I know, I am sure, I have not been befooled." The radiance of that moment strengthened his faith. But that was not the only reason he recalled it. He perhaps cherished it as a prophesy. It was as though he said: "God never would have let me stand upon that mount of vision, see that glorious sight; and hear that voice, if he meant me to descend and dwell for ever afterwards in the darkness of a dungeon the key of which was flung into the abyss. No, that moment was prophecy, a presage, a premonition. What I was then I shall be. This darkness is but the parenthesis. This will pass; these darks days will close; this pall of midnight will lift. What I was I shall be again, when the day shall dawn and the day-star shall arise to herald the celestial morning."

You see, then, the drift of this wonderful sentence—"This voice we ourselves heard, when we were with him on the Holy Mount." That voice made an ordinary mountain holy. It was quite an ordinary mount; but these places became holy because of their association, because of their memories.

There are certain spots on our world which are ordinary enough to other men, but they are sacred to you because the bush burned with fire just there. There you saw the transfigured Saviour.

We all look back to a holy mount, a mount which became to us at least holy.

The Holy Mount of Childhood. Its lower slopes are very gentle in their undulations. Cowslips, primroses, and wild hyacinths line the paths, and deck the woodland of the lower slopes. O beautiful mount of childhood! With its pure heart, its hope, its faith in all men, its wonderful consciousness of the possibility of life. We have all climbed it, stood on its summit, gazing towards the landscape of the future, as well as we might. The beloved father and mother, brother and sister, stood by us there with Jesus Christ, Himself so evident that we almost said with Peter: "It is good to be here; let us not go down into the valley, let us stay here in this blessed fellowship, for this mount is holy."

The Mount of Our First Love. We loved another better than ourselves; we looked into the depth of another's soul; and in that blessed vision there came back to us the ecstacy of a perfect faith, of transfigured birth, of unwavering loyalty, and all the world became transfigured. Common writing had a new beauty about it because it was the handwriting of one we loved, and those letters, and those gifts, and those mementos seemed to shine to us with a transfiguring beauty.

The Holy Mount of Some Great Religious Impression. As one reviews the past, how many mounts of transfiguration one can recall; sometimes where the ecstacy has been so great that even Nature herself faded before the vision of the unseen and celestial which grew so intense that one put off the shoes from off one's feet and felt that life could never again be unworthy, that sin would henceforth be impossible, and that the vision of that hour must permeate and ennoble all coming time.

The Holy Mount Also of a Great Resolve. You resolved that you would surrender that habit; you said to yourself that you would break that unholy alliance; you made up your mind to sacrifice the prospects that seemed so alluring; you felt that you would rather live a poor man's life than do aught to hurt and vitiate the life of others. Finally you girded yourself, and said: "I will do it—I will lay down my life, I will go to my Gethsemane, I will face my Calvary; the exodus of my soul shall be through blood and tears." That was a great moment, a radiant hour, a transcendent experience in your life—you stood on the holy mount.

There Was Also the Holy Mount of Fellowship. You awoke to understand your kinship to the great of old, the spirits that wield the sceptre from their urns. You awoke to understand something of the inner life of Moses and of the heroic resolve of Elijah, and held converse with them as your true guides.

Oh, thank God for childhood, for friendship, for our religious hours, for the hours of great resolve, and for the hours of saintly fellowship. These mountains, one after another, have lifted us above the lowland. We have breathed the fresh, fragrant air, have beheld the open gates of the City of God, and life has become golden. Let us make three tabernacles and stop. But the mountains are not to dwell on; the valleys are for that. The mountains are the lungs of the world, but we must get down to the habitations of men to perform the daily tasks of life.

Yes, we must leave the mountains!

These hours are full of prophecy. Did that transfiguration of Christ mean that He only for a moment shone, and that all His after years should be beclouded? Nay, when he shone yonder like the sun it was His glorious inner life that was being manifested. Few dare to suppose that what we are in our best moments is our real self. Sadly enough we are tempted to think that our real self is that which is so largely content with the low levels of life. Yet it is not really so. The transfigured moment is the moment when our true inner self is revealed, and it is because God knows that it is so that He does not cast us utterly away from His presence, nor take His Holy Spirit from us. Yes, some day we shall stand with Christ, transfigured, and shall build our tabernacles to live with Him forever. What we touch in our transfiguration mount is what we shall be forever.

THE HEART OF THE LESSON.

Rev. C. I. Scofield, D. D.

(INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR JULY, 1902.)

THE PROPHET LIKE MOSES.

(September 7, Deuteronomy xviii. 9-22.)

The Prophet like unto Moses is, as we authoritatively learn from Acts iii. 22-26, the Lord Jesus Christ. His three great offices, in the exercise of which He does His entire work, are the offices of Prophet, Priest, and King. And it is important to notice that He assumes these offices in precisely the above order. From the day of His baptism at Jordan until the moment of His death on the cross our Lord was in the exercise of His prophetic office. This office he re-assumed for forty days after His resurrection (Acts i. 1-8). It should be remembered that the prophetic function is only incidentally the foretelling of the future. The prophet is primarily a voice from God recalling Israel to her covenant obligations and privileges, and the appearance of a prophet amongst the ancient people of God was the sure sign that they had departed from the Lord. Outward prosperity might be great, as in the time of Isaiah, but such prosperity was but a deceitful veneer over apostasy and declension.

Such prosperity served, however, to blunt the conscience and blind the eyes of Israel to the prophet's message. In our Lord's time the deceiving fact was the presence of the Pharisaic revival. In all outward things there had been a marked return to strictness of observance. No religionists ever worked harder at their religion than the Pharisees of that day. This very strictness made them complacent, and so, deaf to the voice of the Prophet like Moses. Even so at our Lord's second advent will the Church say, "We are rich, and increased with goods, and have need of nothing," and will not know that in God's sight they are "poor and wretched, and blind and miserable."

In the moment of His death, our Lord took up His priestly office, "offering himself without spot to God" (Heb. ix. 14); an office which He continued by entering into the holy place by His own blood (Heb. ix. 12; Lev. xvi. 2, etc.), where He abides through this whole dispensation, the High Priest of our confession after the order of Melchisedek (Heb. iii. 1; vii. 21-27). At His glorious appearing He will assume His kingly office (Luke i. 30-33; Acts ii. 29-32; xv. 14-17).

In this lesson we have to do with our Lord's prophetic office, and the heart of this matter is not far to seek. It lies in the *authoritativeness* of the Prophet like unto Moses. "Unto him shall ye hearken"; "I will put my words in his mouth"; "Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." In other words, the teachings of Christ are not offered as good advice, but as the very word of God, to be believed and obeyed on peril. What He taught concerning Himself; what He taught concerning the Scriptures of the Old Testament and their writers; what He taught concerning salvation, redemption, and the new birth; what He taught concerning the incompleteness of the divine revelation as He would leave it, and the "all truth" to be added after the Holy Spirit should come—thus pre-authenticating the apostolic writings as divine—these are the things, flouted and denied from thousands of "Christian" pulpits, and hundreds of theological chairs, God save the mark! upon which the faith of true Christians rests serene, and for the denial of which the deniers must pass to a terrible accounting.

LOVING AND OBEYING GOD.

(September 14, Deuteronomy xxx. 11-20.)

To love God and to obey God are duties which have but to be stated to command the assent of every conscience, and the most complete demonstration of the evil of unregenerate human nature is the fact that the natural man neither loves God nor obeys God. It is a fact which is the end of all fair argument upon the question of natural depravity. God is entirely loveable—is Love, and yet no one out of Christ loves Him. His will is good will toward men, and yet no one out of Christ obeys Him. Until that universal fact is accounted for, waste no time in discussion with the smooth latter-day prophets who laud human nature as such. No; "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7).

And yet the duty remains. Somehow, living in God's universe and unable to get out of it, we *must* come to terms of love and obedience, or we can never see His face in peace, but must go to a hell of hate. That is the awful simplicity of the alternative—"life and death, blessing and cursing"—with no middle ground. Furthermore, this love, to be acceptable, must engross the whole being. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke x. 27). Before this demand all mere natural goodness and religiosity and smooth pious platitude fall dead. And, observe, *this* is law. If you are to prate of law and preach law, see that you preach nothing less than *this*. And this is something which neither you nor your hearers have ever, for one fraction of a second, actually *done*. Down upon your face, legalist!

For, remember, the law is something to be *done*. "Moses describeth the righteousness which is of the law, that the man which *doeth* these things shall live by them"—not the man which talketh about them (Rom. x. 5).

And yet there is a way to love God. The heart of this lesson is to be found in the quotation of verses 12-14 by Paul, in Rom. x. 6-10. Not, first of all, the word of obedience, as under law, but, first of all, the word of faith, and afterward unbounded love and, because of love, implicit obedience. First, Christ an object of faith, then Christ, and God in Christ, an object of love. What the law could not do, in that it was weak through the flesh, mighty grace accomplishes (Rom. viii. 3, 4). "Sin shall not have dominion over you: for ye are not under the law, but under grace." Grace imparts a new nature through the new birth by the Spirit; imparts the Spirit Himself to indwell the believer; and the Spirit sheds abroad the love of God in the believer's heart (Rom. v. 5). The way to the love and obedience which the law demands is the way of faith in Christ crucified.

THE DEATH OF MOSES.

(September 21, Deuteronomy xxxiv. 1-12.)

The circumstances of the death of the great lawgiver are august and impressive, and have formed the theme of countless sermons and poems. The "helps" dwell sufficiently upon these circumstances. Our

modest function in the Heart of the Lesson is not to recreate the great scenes of the Bible, but to seek, as God may give light, to draw from those scenes the deeper meaning which they may hold. What, then, is the heart of things here? Let us ask another question. Was the land of Moab the place for such an one as Moses to die? Had such a life fulfilled itself, reached its natural fruition and logical end, with a vision merely of the promised land? Ah, no! The heart of this lesson is to be found in an explanation of Jehovah's words: "I have caused thee to see it with thy eyes, but thou shalt not go over thither." In the beautiful phrase of the rabbis, "The Eternal kissed away the life of Moses for the love which He bare him," but not even for that love's sake would He permit Moses to enter the land. To His servant's beseeching Jehovah only answered: "Let it suffice thee; speak no more unto me of this matter" (Deut. iii. 26).

The student will remember that Canaan is a type of the present, or earthly, rest of the people of God, not of heaven, the eternal rest. There was strife and failure in Canaan, there will be neither in heaven. Moses, therefore, is the most impressive example in Scripture of a great and zealous servant of God failing—not of heaven, for Moses was with Christ on the Mount of Transfiguration—but of God's *present* best. And the instance is all the more impressive when we recall (Num. xx. 1-12) that it was a failure of faith and not of zeal, of faith and not of moral integrity, which cost Moses the earthly rest of God.

It seems a small thing, that Moses should have smitten the rock twice instead of explicitly obeying the command: "Speak ye unto the rock before their eyes; and it shall give forth its water," but, save for this rebuke of God, Moses by his unbelief would have completely spoiled one of the most important types of Christ, and have confused for Israel the Old Testament doctrine of life. For "that rock was Christ" (1 Cor. x. 4), and the one smiting speaks of His death for sinners "once for all" (Heb. x. 10, 12, 14). That one smiting for our transgressions wrought a complete and eternally efficacious redemption, and now it is necessary only that the sinner "speak to the Rock" the word of faith. The outflow of the water of life is the instantaneous answer.

It is to-day esteemed a light and venial thing to juggle with Scripture truth, to preach theories of atonement and of the Person of Christ which are philosophically agreeable to preacher and hearer, but the penalty—a penalty which heaven itself cannot remove—is that God's *present* best is missed.

GOLDEN TEXT HOMILIES.

Rev. R. A. Torrey.

September 7. *"This is of a truth that Prophet that should come into the world." John vi. 14.*

This was the opinion of the men who saw the miracle of feeding the five thousand with five loaves and two fishes. They were right in this opinion. It was endorsed later by an inspired apostle (Acts iii. 20-26). Jesus Christ is the Prophet like unto Moses. And "every soul which shall not hear that Prophet shall be destroyed from among the people" (Deut. viii. 19; Acts iii. 23). There is no hope for any man who turns a deaf ear to Jesus Christ. He speaks for God and speaks the words of God (John iii. 34). In those words of God which He speaks there is eternal life (John vi. 68). To turn a deaf ear to those words means eternal death. To listen to and obey those words means eternal life (John v. 24). Jesus was not only a Prophet but *the* Prophet. He realizes to the fullest extent all that is included in the word "prophet." He is the Prophet, the Priest, the King. All other kings are but types (more or less imperfect) of Him. All other priests are but types (usually very feeble types) of Him. All other prophets—Moses included—are but types of Him. He alone fills out God's thought in these three great offices. Behold

Him to-day as "the Prophet," and listen to His voice and live.

September 14. *"For this is the love of God, that we keep his commandments." 1 John v. 3.*

Love to God is a very simple thing and a very sensible thing. It is easy to tell whether one has it or not. It is not found in ecstatic states, in mystical experiences. It is found in simple obedience to the will of God as revealed in His word. Do you love God? "I think that I do." Well, it is easy to tell. Are you keeping His commandments? You may have glowing emotions, you may have raptures, but if you are not obeying in everyday life, you do not love God. There are many, very many, in these days who are deceiving themselves regarding themselves. They fancy that they love God, when in fact they do not. John gives us here a very simple test: do you keep His commandments? Are you eagerly searching the Word of God to find out what His commandments are, and when you find one do you hasten to obey it? Or are you one of that great number of professed Christians who are seeking to reduce the requirements of God's will to a minimum, because at heart they do not love God's will but their own, and only obey God's when they have to, and that not because they love Him, but because they don't want to go to hell. Let it be added, that to "keep" God's word is more than to obey. It is to guard it as a precious treasure. Do you thus love and treasure the word of Him Whom you profess to love? Or are you ready, as so many lovers of self rather than lovers of God are, to give up any portion of God's Word that you may gain a brief reputation for advanced scholarship by surrendering?

September 21. *"The* Lord *spake unto Moses face to face." Exodus xxxiii. 11.*

Moses was the most honored man of his generation. Yes, the most honored man of almost any generation. He had an audience with Him before Whom the burning ones in the glory veil their faces. Jehovah talked with him "face to face." He sent no angelic messengers, no visions of the night, no still whispers in the heart. Shrouded in the cloudy pillar, lest the blinding glory of His unveiled presence might strike Moses dead, but still clearly revealed and recognized as Jehovah Himself, Jehovah met and "talked with Moses" face to face, "as a man speaketh unto a friend." Moses was abundantly repaid for having given up his privilege of audience at Pharaoh's court, and all the pleasures and treasures of Egypt. And God is ready to meet us and talk to us in the life that now is; and in the life to come we may see Him face to face. But there is a price—purity of heart, holiness (Matt. v. 8; Heb. xii. 14).

September 28. *"Thou shalt remember the* Lord *thy God." Deut. viii. 18.*

How well God knows these hearts of ours, how readily and how soon we forget Him. In the time of trouble we soon remember Him. But when the trouble is past and prosperity again crowns our days we at once forget Him to Whom we owe it all. It is this that makes so many sorrows and disasters and pains necessary—lest we forget. There can be no permanent blessing and victory unless we "remember the Lord our God." Indeed it is the supreme blessedness to keep Him always in mind; for He is better than all His gifts. To know Him is eternal life; to keep Him constantly in mind is perennial joy and glory. How can we ever remember Him? By feeding regularly on His Word and storing it in our memories that He may be speaking to us through all hours of the day and night; by taking plenty of time each day for secret prayer, when we "shut to the door" and speak to our "Father which is in secret"; by "practicing the presence of God" wherever we go and whatever we do; by never forgetting to return thanks for everything to Him Who is the Giver of every good gift. It would be well if at the beginning of each day the words of our text might ring in our ears, "Remember the Lord thy God." And then when we are about to lie down for the night, "Remember the Lord thy God."

SOME ASPECTS OF RELIGIOUS LIFE IN EUROPE.

Rev. Francis E. Clark.

The editor asks me to send him a brief article about religious conditions as I have seen them in Europe, and I willingly comply with his request.

During the last five months it has been my privilege to journey almost constantly from country to country on the continent of Europe, and through almost every county in England, from Newcastle-on-the-Tyne to Land's End, visiting during these twenty-two weeks Italy, Germany, Denmark, Norway, Sweden, Finland, Russia, Bohemia, Bulgaria, Macedonia, France, Spain, Portugal, Switzerland, and other lands. In almost all of these countries, my readers will be glad, I think, to hear that I have found the Christian Endeavor cause either in a flourishing and advanced condition, or have seen a good beginning made which gives great promise for the future.

In several of these lands field secretaries have been appointed to give all their time to the work of organizing and fostering societies, and in some others, the literature of the movement is being translated and circulated by earnest friends for the first time.

Never, in all my journeyings for the last twenty years, have I seen so much to encourage and gladden, or such clear evidences of the good hand of God in the work of the Christian Endeavor Movement.

One of the most interesting features of these societies has been the meetings with students in many lands. I recall now an earnest group of young men I met in Stockholm, in the Baptist Theological Seminary, presided over by Col. Broady, a veteran of our own war, and a man as vigorous in winning the victories of peace as of arms. These fifty young men, though all native Swedes, could, for the most part, speak English, and gave every evidence of mental acuteness and spiritual power. The same can also be said of the students of the Swedish Lutheran Church at Johannebund, near Stockholm, most of whom are going out as home missionaries, with a consuming zeal, I believe, to win their section of the world to Christ. One of their professors, Rev. Ephraim Lang, is the chief promoter of Christian Endeavor in the state church of Sweden.

In Manchester, in connection with the great British Christian Endeavor Convention I had the privilege of meeting nearly one hundred theological students from the four non-conformist Schools of the Prophets in that vicinity, and I was rejoiced to learn, not only from them, but from such eminent authorities as Rev. J. H. Jowett of Carr's Lane, Birmingham, Rev. D. L. Ritchie of Newcastle, and others that there is a distinct swing back to evangelical and evangelistic truth and methods in the non-conformist churches of England.

While some of our own churches seem to be drifting from their anchorage, the sister churches across the water have learned the barrenness of a semi-rationalism as applied to Christ and the Bible, and are returning to the old truths with new zeal and devotion and success. A leaf from the book of their experience would tell us, too, how to quicken our own churches, enlarge our Sunday schools, and multiply and intensify our religious activities. We should then no longer be obliged to "merely mark time," as one of our leading papers sadly confesses its own denomination is doing .

Some of the most interesting students' meetings that I have held have been in the missionary schools of Samokov, Bulgaria. Here a genuine revival spirit was manifested, and about twenty of the students, both young men and maidens, and among

them some of the leading young men in the highest classes, gave their hearts to Christ. Here the warm religious interest of the missionaries had prepared the way for many months. If such quickenings always followed in the wake of the schools, there would be no question in any minds concerning the higher education for missionary lands.

In Monastir, in Macedonia, I also found a school for girls where the true object of all missionary effort is always borne in mind, and few, if any, girls are ever graduated without becoming decided and outspoken Christians.

The results of Mrs. Alice Gordon Gulick's International Institute for Girls in Spain, where I have just been, are too well known to require extended comment. Here for many years almost all the girls have been active Christian Endeavorers, and ninety per cent of them have gone out to do evangelistic work; a large part of that done in Spain being a result of their activity. Yet these girls have been as alert mentally as spiritually, and for the first time in the long history of Spain, young women, the graduates of this school only, have passed the strict test of the university examinations, and have taken their degrees with flying colors.

I cannot close this brief article without bearing my testimony to the pervasive influence of Dwight L. Moody in European religious circles.

Everywhere I heard his name spoken with love and veneration. Everywhere anecdotes were told of his life and preaching by men who had been brought out of darkness into the light, by his written or spoken words. Everywhere his influence seemed to be an abiding factor in the religious thought of the generation. Thank God the good that men do also lives after them; thank God it is not always interred with their bones.

Lucerne, Switzerland.

ASSOCIATION NEWS AND NOTES.

According to the *New York Times* there are nearly one hundred association buildings to be erected throughout the country in the near future at a cost of nearly six million dollars.

"At thirty-three railroad points buildings will be erected to cost $462,000," says the *Times*. "Of this amount the railroad companies have contributed $357,000, and the balance is raised by railroad men and citizens. At least one new building a week will be opened during the next year. Newark, N. J., will soon have its $275,000 building completed; New Haven, Conn., one costing nearly $300,000; Scranton, Pa., $260,000. The Twenty-third Street Branch, New York, sold its building for $750,000, and is building a new one to cost as much. Philadelphia Central has sold its building for $1,000,000, and will erect another to cost fully $800,000, and it is probable that Pittsburg, Pa., will do the same. East Side, New York, opens its $100,000 building in a month. Edwin Bancroft Foote has given $25,000 for an association building for working boys at New Haven, Conn. The Elmira association has bought the old Elmira Advertiser property for $10,000, and raised that sum and $5,000 more to equip it in a few weeks.

John D. Rockefeller has given $25,000 for a building at Brown University, and $50,000 is being raised at Madison University for a Young Men's Christian Association building. The Eastern District Branch, Brooklyn, has just raised $150,000. The associations in these cities are expecting to erect buildings shortly:—

Toledo, Ohio	$250,000
Fall River, Mass	100,000
Chester, Pa	50,000
Roanoke, Va	22,000
Asheville, N. C	25,000
Little Rock, Ark	50,000
St. John, N. B	50,000
Catskill, N. Y	25,000
Columbia, Ga	40,000
Akron, Ohio	40,000
Marietta, Ohio	25,000
Johnstown, N. Y	30,000

Lockport, N. Y.	25,000	Portsmouth, N. H.	35,000
Wilkesbarre, Pa.	100,000	Oskaloosa, Iowa	35,000
Harrisburg, Pa.	80,000	Ravenswood, Ill.	50,000
Davenport, Iowa.	35,000	Lafayette, Ind.	25,000
Muscatine, Iowa.	40,000	Chelsea, Mass.	45,000

Young People's Department.

All communications referring to this department should be sent to the editor, Miss Anna W. Pierson, 1127 Dean Street, Brooklyn, N. Y.

Children in Mission Lands.

IX. ARABIA.

Last month we heard about babies in Siam, who are rubbed over with yellow paste as soon as they are born, but the babies in Arabia are rubbed with brown powder, and their eyelids are painted. Then instead of being dressed in warm, soft flannels they are wrapped in calico and tied up like a bundle so that they cannot move hands or feet. Then tight hoods are put on their heads with blue beads sewed on the front to keep off the evil-eye. These babies cry a good deal, and I should think they would. They cannot move, and the flies and other insects crawl over them and bite them, and the sand gets in their eyes and hurts them. Poor little things! When a baby is about six weeks old a sacrifice is offered and the baby's hair is cut and weighed and the same weight in silver is given to the poor. If he has n't more hair than some of our six weeks babies, its weight in gold, or even diamonds, might be given and not make the poor much richer, or the parents much poorer. The mother puts charms on his neck and arms and a verse from the Koran is written and put in a little silver or leather case and hung about his neck to keep him from evil and make him a good Mohammedan. If he is sick this is his

MEDICINE:

A verse from the Koran is written with ink on paper, then the ink is washed off and the inky water is given him to drink! I wish you could see the funny little cradles these babies sleep in. They are made of date sticks fitted together. The rockers are almost flat, so when the poor thing is rocked he is so shaken up that it is a wonder if he is not sea sick. I am sure any good American baby would rebel at such treatment.

THE HOMES

in which these children live are queer, too. Many of them are big black tents made of goat-skins. The children that live in them do not stay long in one place, but as their fathers keep herds of cattle they move about from place to place, so as to find good pasture for them. Other children live in low stone houses or houses made of date-palm branches tied together. Let us take a peep into one of the homes. The windows are not made of glass, but are a pretty wooden scroll work; not much good to keep out dust or wind, however. The tables, beds and stools are all made out of date-sticks, and at one end we see a big arch where there is a fire-place where they cook their

FOOD,

which is very simple. Many of these people live on dates from one year's end to the other. Nothing but dates; how would you like that? They are not dried ones, but are nice and fresh. Some of the wandering Arabs, who live in tents, add locusts and wild honey to their menu, like John the Baptist; and still others enjoy lizards and desert rats. There is a good deal of work in the home for the women and girls, as everything is prepared fresh for each day. The wheat must be ground into flour and the flat cakes of bread cooked. Butter must be made by putting cream into leather skins and shaking them. The coffee must be roasted and then pounded into powder, and water must be brought, perhaps from a well a long distance away. There is no place in the world where

WATER IS SO SCARCE AND COSTLY

as in Arabia. In all that big country there are no rivers. The water must all be drawn from wells. The women carry it from the wells and put it in large earthen jars which are porous. These water jars are then put in a breezy place and soon the evaporation makes the water delightfully cool and refreshing. It is a fine thing to be able to have such cool water at hand in a dry, hot country where no ice is to be had.

THE CANDY

that these children eat is the queerest thing of all. Women sell it on the streets. Long sticks taller than themselves. It is sugar cane. Did you ever eat any? Well, these children think it is fine and, as they can get a good big piece for half a cent, even the poorest can buy it. Another thing which these cousins of ours enjoy is called "semn," and is a greasy yellow stuff made from sheep fat. This they eat on their rice as we would syrup, or cream and sugar.

Before we hear any more about these people we must learn something about

THE DATE PALMS.

These are the most beautiful, graceful trees in the world. They are found all over Arabia, and are not only beautiful, but their shade is most welcome in that hot country. The dates are so plentiful that even the donkeys are fed on them sometimes. They are packed and shipped to all parts of the world. Very likely you have eaten some yourselves. If not, ask your grocer if he has any real Arabian dates from Busrah or Muscat, and buy a few and eat them and think of these boys and girls you have heard about. The trees are always green and the long, drooping branches look like feathers. The huge clusters of dates look very pretty among the green leaves, as they are bright yellow or reddish brown. There are many varieties, but only a few of them will keep well enough to be shipped to distant countries. Every part of this beautiful tree is useful for something. Even the date stones are ground up into meal and fed to the cattle, and the children also use them to play checkers and other games. The branches are like rattan, and are used to build houses, furniture, ships, and toys. Boys can make fine toy ships with date sticks with holes punched in and fitted together. From the fibre of the bark they make rope, and from the leaves they make baskets, mats and such things. Even the bad or rotten dates are used to make into vinegar.

TRAVELING IS ODD

in Arabia, too. When the boys and girls there want to go on a journey they do not go to the station and take a railroad car. They take a ship which comes to them, and their ship sails on land and is called "a ship of the desert." There is a picture of this four-legged ship, with a boy and his father just ready for a ride. If you have never ridden on a camel, I am sure you would get sea sick; but these children like it.

THE RELIGION

of these people is one of the saddest things about them. They believe in the one true God, but they know nothing of salvation from sin, and of Christ's power to help them. They are outwardly religious, but inwardly very wicked. Five times each day the muezzin gives the call to prayer, and even the boys and girls stop lessons or play and pray with their faces turned toward Mecca, their holy city. The Apostle Paul was the first missionary to Arabia, and there have not been very many others. Mr. Zwemer is a missionary there, and tells the following story about a little Arabian girl. It is called

NOORAH'S PRAYER.

The story is too long to publish in full, so I will cut out part of it.

Noorah and her younger sister had trudged on foot four long hours, armed with sticks to urge on that lazy white camel, always loitering to snatch a bite of desert-thorn with his giant jaws. A short time before sunset I saw two children mount the animal by climbing up its neck, as only Arabs can, but now, at call to prayer, they devoutly slipped down. Hand in hand they ran ahead a short distance, shuffled aside some sand with their bare feet, rubbed some on their hands (as do all pious Moslems in the absence of water), faced Mecca, and prayed.

As they did then, so at sunrise, and at

READY FOR A RIDE IN THE ARABIAN DESERT.

noon, and at four o'clock, and sunset, and when the evening star disappeared—five times a day—they prayed.

When Noorah had ended her prayer and resumed the task of belaboring the white camel, she turned to me with a question, *"Laish ma tesully anta?"* which, with Bedouin bluntness, means, *You,* why don't you pray? The question set me musing half the night; not, I confess, about my own prayers, but about hers. Why did Noorah pray? This is what they say:—

"In the name of God, the Merciful, the Compassionate;
Praise be to God Who the two worlds made;
Thee do we entreat and Thee do we supplicate;
Lead us in the way, the straight,
The way of those whom Thou dost compassionate,
Not of those on whom is hate
Nor those that deviate. Amen."

Whether Noorah understood what she asked, I know not, but to me the prayer was full of pathos.

Has God, the Merciful, then not heard Noorah's prayer? Will He not answer it? Is His mercy to *these* children of Abraham clean gone for ever? How long, O Lord, how long? Or does the answer from heaven await the *prayers* and *gifts* and consecration of Noorah's sisters and brothers in Christian lands?

Think of Noorah's question, *"You,* why don't you pray?" Think of Christ's words, "Go tell, quickly." Think if you cannot do something to bring light to these in darkness. They need the gospel. You can help them to get it. Will you?

MONTHLY MISSIONARY SURVEY.

Robert E. Speer.

The real transformations of character which missionaries witness are such evidence of the power of the gospel as only those can deny who do not see them. The Rev. J. E. Adams of Korea writes of one of these renovations of life which he recently witnessed in his field:—

> Three years ago this month we were holding daily evangelistic meetings in the preaching room in the city. Not only did we hold them in the preaching room, but twice a day we went out on the streets and held meetings until we had worked over the city. In the street meetings we especially invited the people to come to the church on Sunday. and when Sunday came they did, too; not all of them, but plenty. Our church was only a little building, sixteen feet by sixteen on the outside, and one-fourth of that space was a porch. So when Sunday and the people came, we filled up all the building until it was full and opened all the windows, and then spread mats in the courtyard and filled up that, and I and my helpers stood on the porch and preached.
>
> One Sunday, after we had begun the services, an unkempt, ragged old fellow, with his bare feet thrust into old straw sandals, and with a broken hat and a small bundle of clothes on his back, straggled inside the gate, and after listening to the talk for a while, came up on the porch, and sat down on the floor against one of the pillars. He listened attentively, and after the preaching was over, when I called for questions and a sign from those who wanted to become worshipers of the one true God, this forsaken looking old fellow lifted up his hand and said that it sounded to him like good doctrine, and that he would like to "do" it. So, after the meeting, he was invited in with others who had shown interest. He stayed a day or two, bought several tracts and a New Testament, and went home, expressing his determination to "do" the doctrine.
>
> In our after connection with him we learned his story. He lived down in the magistracy of Cheng To, about twenty-five miles from here. He was a drunken, gambling, worthless old vagabond; no good to himself, his family or anyone else. He became so trifling and worthless, that, ashamed of himself, he finally decided to abandon his home, cease to be a burden on his younger brother, and take to the life of a wandering, homeless tramp. He packed what few clothes he had in a little bundle, swung it on his back, and as Taiku was the nearest large city, drifted up here. By accident—or shall we rather not reverently say by the sure purpose of Him Who later saved and cleansed him?—he wandered into the church that day, not knowing what was going on, what its purpose was, or who lived there; to him it was only the guest room of a native house, where by good luck he might get a free meal.
>
> As I said, the seed fell into good ground; he bought some tracts and a Testament, decided to go back home, and left, and for some months we heard no more of him. We also thought no more of him, for the incident seemed to have almost no significance. But, meantime, down in the country at his home, the light of the gospel was searching out the dark corners of his heart. As he poured over the tracts and the Word, the One crucified for his sins took form before him, and he believed. That winter he came up to our Bible class in the search for more knowledge, and was with us for fourteen days of study. On the last day, after the study was over, I asked the various ones what it had been to them, and if they understood the way of salvation better than they had before. Old man Kim said: "It has been like a revelation to me. I believed before, but I scarcely knew what I believed. Now I know." And again he went back to his home, and to his digging on the Word.

* * * * *

There are lands where women find it hard to make plain to other women what a woman's life may be, but yet where love and patience meet with their natural success. A missionary in a Mohammedan land writes of some cordial calls received and returned, and then adds:—

> This was very different from a call we had a few weeks later. This woman is related to another ecclesiastic, and is a most bigoted Moslem. She came with her bride (daughter-in-law), three daughters, and others. She was most belligerent. After Miss ——— had sung, "I'm a pilgrim," we spoke of heaven as our home, and how Christ is preparing a place for us there, and quoted from John xiv. But when Miss

——— said that Christ alone is the Way, our guest flared up, and said over and over again: "That is not so; that is not so. If He took it on His neck to take away our sins, then why do we all go on sinning?" She was told that Christ *has* taken our sins upon Him, and has borne the punishment, but she replied, "That is not so." Later she asked why Miss ——— and Miss ——— were not married, and reiterated over and over what a sin it is according to Moslem law, not to be either a wife or a concubine, that without that, a woman cannot have her sins forgiven or go to heaven. Later she demanded to know if we do not smoke, having missed the passing of the pipe and cigarettes; and then she asked in a tone of reproach, why we were so thin, which she seemed to think very ugly, though she condescendingly remarked that Miss ——— and Miss ——— were all right! The woman who teaches me was with her, and told me the next day that when they descended to the yard, our guest told her she should go home and give her mouth a thorough washing, after it had been so defiled by drinking our tea! Most in the party would not drink it at all. So when this week we sent to ask if we might return the call at three hours before sunset on Tuesday we hardly expected them to receive us. But lo! they did. At first our hostess, with her mother and daughters, was very cool, and seated herself far from us in the room, and though the necessary iced tea and drink were passed, there seemed to be an insurmountable barrier between us. The two older women sat way off, and we could hardly say a thing to them. But by interesting ourselves in the daughters, and asking to see the fancy work they were learning to do, and showing ourselves just as friendly as possible, the ice began to show signs of melting. Presently Miss ——— overheard the old mother asking what our method of praying was. So Miss ——— told her our habits of private and family prayer, and how we can go to God at any time, and with all our needs and wishes. To our amazement, our hostess asked that something be read to her mother from the Testament. So Miss ——— drew out her little pocket Testament, and here her wisdom showed itself. Instead of beginning with something that would antagonize them, she read from the fifth and sixth chapters of Matthew, about loving our enemies, "Consider the lilies," etc. Then our hostess asked for the very chapter in John over which she had been so quarrelsome. Miss ——— read and explained a number of verses; but when she said that Christ is God, both the women took exception to that, but not at all in a rude way. Not wishing to enter on a fruitless discussion, but wanting to draw their thoughts to something that might help them in their daily lives, she went back to Matthew; and afterwards said to ——— that those were very good words. This morning, ——— told me that they had sent word to her that they had enjoyed our call very much, and want to return it. They said that they had not known how nice we were, and that we seemed so free and at rest and happy, while they were so shut in and tied down. I asked if they realized that it was our religion that gave us this freedom and joy, and she said yes.

These are only a few of the interesting calls we have had in the past months, and I cannot tell you what a fascination and interest the work has for me, nor how I long to put into it more time and strength.

* * * * *

Apropos of the retirement of Lord Salisbury, and the mention of Lord Curzon, the present Viceroy of India, as a possible future prime minister, the following note from an old missionary in India is of interest:—

What with pestilence and approaching famine the Punjaub is in a very depressed condition. The winter rains, on which the wheat crop is dependent, have entirely failed and there is to-day more plague in the Punjaub than in any other province in India, not excluding Bombay. The government has an anxious time. It will even tax the consummate abilities of Lord Curzon to cope with the difficulties before them.

Lord Curzon is the ablest viceroy India has had, but he is by no means the most friendly to missions. From our point of view, his influence is dead against the spread of Christianity among the people. Some time ago, when delivering an address to some students in the Alyghar Mohammedan College, he told them "to hold on to their religion, that there was a great deal that was good in it." I think these were about the words, though I write from memory. There was no need for him to go apparently out of his way to encourage Mohammedan students to hold on to their religion, seeing there had not been the slightest indication that they proposed doing anything else; but I suppose he was tempted on such an occasion to show on which side his sympathies were, thus following in the lead of Lord Salisbury, who, on the occasion of delivering an address to a missionary society, G. P. S., if my memory serves me, told his audience,

when speaking of Mohammedans, that they would "never be able to convert them." Now, such things uttered by people in high position, stick in the memory, and do a great deal of harm to the missionary cause, confirming the hostility and steadying the wavering who had been influenced by Christian truth, on the side of Mohammedanism.

We have heard much of the boasted principle of religious neutrality, which the government never loses an opportunity of putting before the world; and such a principle is reasonable and just, when dealing with subject races of different religions, if it be honestly and sincerely acted on; but such positive advice given on such a public occasion, is a clear breach of the principle. There have been other ways, such as making presents to non-Christian shrines, in which Lord Curzon has in a public way shown his predilection.

* * * * *

How close together the nations are drawing is illustrated in the following letter from the Ningpo, China, Christian Endeavor Local Union to the Christian Church in Japan. It illustrates, also, the true spiritual longings and ideals of the native churches growing up all over the world:—

The Christian Endeavor Societies of Ningpo, China, salute the pastors and elders of the Christian Church of Japan. Our societies in their union meeting heard with great pleasure from our chairman, Rev. J. E. Shoemaker, the news of how the revival is spreading in your land, from the capital throughout the whole country, by which many are being quickened by the Holy Ghost, and added to the number of believers.

This is truly the great grace of the heavenly Father, for not only has He greatly blessed the government of your country, but is now giving happiness to all the people, so that the pastors and elders of your church are rejoicing in a great harvest from the seed which has been sown.

Upon the receipt of this news our societies greatly rejoiced, and gave thanks unceasingly.

While the spread of the gospel is by the grace of God, yet if your church had not been faithful in teaching and working according to a well established plan, how would such results have been possible?

Therefore our Union appointed me (one of an inferior grade) to write a letter, and respectfully request information from your church on the following points:—

1. What methods have you found affective in (loudly) proclaiming the gospel and teaching men?
2. What are the results of the present great awakening?
3. What is the present state of the Church's progress (in Japan)?

We wait expectant before the famous teachers of great learning. Do not disdain to instruct us, and we shall count ourselves most fortunate. For fifty-eight years the gospel has been preached in Ningpo, and the converts are still few. It is with burning hearts we long for some instruction which will enable us to be more effective in spreading the gospel.

It is the hope of your humble servant that the true gospel may be as the glowing sun which first shines upon your honorable country, and then travels on to our humble land, and enlightens all its people.

It is to that end we make this request, and at the same time salute all the officers, brethren and sisters of your (honorable) church. May the grace and peace of our Lord Jesus Christ be with you all.

* * * * *

Missionaries live close to the realities of life, and have all sorts of experiences, great and small. Here is an illustrative item from a letter from a medical missionary in Persia, one of a hundred such items crowding ordinary missionary correspondence:—

I have had the pleasure (?) of spending fifteen days in a Persian home: Miss ——— accompanied me, and we made the most of all the enjoyment there was in it. It was really a rest, for the sand flies drove us to bed early, and the change of climate made us sleep late, and the afternoons were too hot to do anything but sleep. We were given a large airy room, looking out on a well-arranged park. My patient occupied an hour or so morning and evening, and the remainder of the time was at our own disposal. While there, a child from the village near by, was brought to us with the lower lip torn almost off, hanging by one end, and a large tear in the cheek, from a wolf, which had stolen him from beside his mother, as they were sleeping on the ground near their house. A day or two before that the carcass of an immense wolf was brought to show the Amir, whose guests we were. I did not know wolves grew so large. Our host kept two young ones in his park for good luck, and they had become so tame that they would come in and steal food from the servants' rooms.

THE NORTHFIELD SUMMER SCHOOL, JULY 1 TO 31.

Few of those who have an opportunity to know the condition of the average Christian would hesitate for a moment in saying that the crying need was an ability to handle the English Bible. To this may be attributed the disinclination for, and inability to do, personal work. The influence of the Sunday school and all branches of lay Christian work is all too frequently limited by the ignorance of the essentials for such work, which can only be acquired by a knowledge of the Great Text-book on the Art of Living.

To meet this demand schools have been founded in various cities, but to these can come only those who have time. There is hardly any opportunity for the person of limited vacation, or for that matter, of limited means, to get a month or more of Bible study. There are conferences enough throughout the land, but it is not the inspiration of brilliant addresses which is needed, but a comprehensive survey of at least a part of the Scripture, and training in the method of coming to some knowledge for oneself. So great has been this need that, as an experiment, the month of July at Northfield was given over to courses of study of this kind. Through Northfield's long experience with conferences and with the facility which the presence of the empty school buildings give for accommodating, the experiment was not so difficult as it might have been, and was more than a success.

The village church was given up for this purpose and the floor of this proved, as the days went on, none too large. The program began every morning at nine—save Sundays and Mondays—with a lecture by the Rev. G. Campbell Morgan on the "Crises of the Christ." This was a study of the life of the Master, based not upon events which in the study of the great life can never be satisfactory, but rather a study of the different periods as they centered in some great event like the Baptism or the Crucifixion. Some of the studies had previously appeared in part in this paper, and to those who know Mr. Morgan, or his work, it is quite enough to say that he led

DR. GEO. F. PENTECOST.

the class. The writer heard a student at one of the most renowned theological seminaries in the world, and for that matter one of the best equipped, remark at the close of one of the morning lectures, that he had received more from the lecture of that one morning than from his entire year at the seminary. The fact that the attendance increased steadily is only about what might be expected. At ten, when Mr. Morgan closed, Dr. W. W. White, the head of the recently founded Bible school in New York, lectured on the writings of "Luke the Physician." This lasted for an hour and at eleven the session closed for the morning, and those who had attended had easily received all they could assimilate in the course of one morning. The afternoons were free, but the evenings were occupied by various short series of lectures, in fact the only course which lasted the entire month being Mr. Morgan's. Among those who spoke in the evening were Mr. John

Kelman, M. A., of Edinburgh, who lectured on the Psalms. The Psalms form a portion of the Bible which is read frequently enough, but the spirit of which is rarely caught, and those who listened to the exposition of certain of these Psalms will read them hereafter with an added knowledge. This was followed by three lectures on Paul as a Hebrew, Greek, and Roman. It is not easy to add anything to the giant figure of the Apostle to the Gentiles, but it was done in this case. On the departure of Mr. Kelman, the evening lectures were continued by Dr. White, who took up certain of the prophetic books of the Bible and also certain problems which the Bible student faces, such as the case of the man who asks "What has the Book of Genesis for me?" It may be easily seen what such a lecture from a man qualified to speak as Doctor White, would be to one who deals with that peculiar class, that very peculiar class, of beings who feel that they have outgrown that which made the Puritan Fathers.

Doctor White in turn was followed in the evening lectures by Dr. George F. Pentecost of Yonkers. Doctor Pentecost also choose a line of subjects which would be appropriate for those whose work is for others; "The Resurrection a Mystery not a Myth" being one.

Rev. John Kelman.

Rev. W. W. White, Ph. D., D. D.

Throughout the aim was not to develop any one theory or doctrine, but to give to Christian workers material which they could use. It was not a series of meetings for the professional conference goer who cares for the privileges of the faith of Christ rather than the responsibilities. It was essentially for workers and it may be said that it fulfilled the aim for which it was established.

This conference has proved such a success and the demand for it seems so great and this attempt to supply the demand so appreciated that it will in all probability be repeated. Conferences are good, but there are many who need study more and are conscious of this need, and it is work the benefits of which will be felt by those who were enabled to enjoy the privilege of attending.

A secular daily recently commented on the fact that whereas those who are studying religion from the psychological standpoint are laying increasing emphasis on the subjective aspects, among those who represent evangelical truth the other phase is receiving more attention. It is as well. When we hold our faith as a trust, a privilege to be passed on to others, it will come to hold us and from us shall flow rivers of living water.

TOURING A STATE FOR CHRISTIAN ENDEAVOR.

Jno. R. Clements

Seldom has a political party pushed a campaign more zealously and with greater energy, than has the New York State Christian Endeavor Union "pressed the battle" in the interests of that movement in a recent series of conventions.

Nearly every county in that vast "Empire State" has been touched, and everywhere gatherings of a very high spiritual tone have been the result.

The undertaking, which in the records of the Union is known as "The-Tour-of-the-State-Plan," had its inception late last year. State Secretary, Mr. H. A. Kinports, of the Marble Collegiate Church, New York City, in a letter addressed to the district secretaries, had the following to say regarding it:—

"At the meeting of the executive committees in Troy, December 9, it was unanimously agreed to inaugurate a uniform Christian Endeavor campaign throughout the state. The secretary was authorized to enlist the cooperation of the district secretaries and officers of the various County Unions in the effort. The plan contemplated securing and sending the speakers, by and under the auspices of the state committee, for the various county conventions. The aim was to concentrate the meetings within a definite period in order that the speakers could begin on Monday and continue through a succession of counties until Saturday; and so for several weeks, until the entire state should have been covered."

A number of possible benefits from this plan were foreseen; and in the carrying out of the project the fondest hopes of its promoters have been more than realized. A great deal of good has come from the state officers being brought into direct contact with the officers of the County Unions, and with the rank and file of the Christian Endeavorers. They will be much better

Mr. H. A. Kinports.

qualified to advise and direct by reason of this. The effort on the part of various officials to secure convention speakers is often a task of large proportions. In this plan these difficulties have been greatly lightened; and then again by this method the expenses to the County Unions for their convention speakers have been reduced to the minimum.

Not all the counties of the state have found it possible to adopt the plan; but every part of the state has been touched to a greater or less degree, through more than forty conventions thus arranged for.

On the shoulders of Mr. H. A. Kinports, the state secretary, has fallen the large task of perfecting the plans for this campaign, and his splendid executive ability has found full play. His

painstaking work has borne fruit in a tour that has been carried to completion without a break of any kind to mar its harmony.

State President, Rev. Dr. Edwin Forrest Hallenbeck of Binghamton, has been the man to carry the largest burden of the convention speaking; nearly three weeks of his time having been devoted undividedly to this work. Everywhere he has made new friends for Christian Endeavor; and better than all, his consecrated will has enlisted a large multitude in every quarter of the state in a more devoted service of Jesus Christ.

Rev. Dr. Clarence E. Eberman, field secretary of the United Society of

Rev. Dr. E. F. Hallenbeck.

Christian Endeavor, has also been a generous time-giver as a convention speaker. Others who have aided by their voice to make the "tour" the splendid success it goes on record as being, are Rev. Dr. John H. Elliott of New York, ex-state president; Rev. B. Q. Denham of New York; Rev. Dr. O. P. Gifford of Buffalo, vice president of the State Union; Rev. T. H. Jacobs of New York; Miss Grace L. Jones of Rochester, state junior superintendent; Miss Agnes M. King of Lockport, assistant state junior superintendent; Rev. J. Foster Wilcox of Pulaski, and Mr. Thomas R. Jordan

Dr. Clarence E. Eberman.

of Johnstown, both members of the state executive committee. In addition to these Mr. Kinports has himself spent nearly two weeks in convention speaking.

Convention planning is so seldom done on such a large scale that it is worth telling of in detail whenever so carried on; for the success of an undertaking of this kind should commend the practice to other State Union officers.

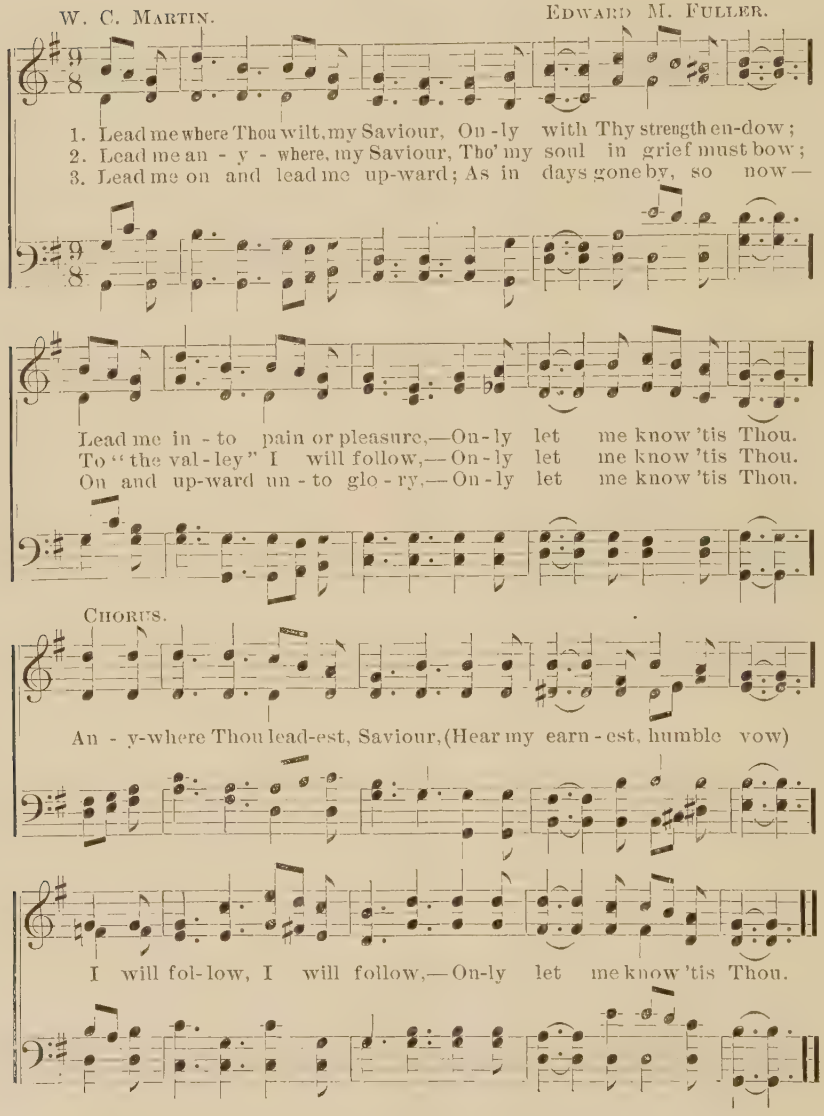
Christian Endeavor work in New York State is already feeling the quickening influence of these weeks of united, earnest, untiring effort.

To paraphrase an oft-quoted political axiom, "What is good for New York is good for every state of the Union."

Binghamton, N. Y.

ONLY LET ME KNOW 'TIS THOU.

W. C. MARTIN. EDWARD M. FULLER.


1. Lead me where Thou wilt, my Saviour, On-ly with Thy strength en-dow;
2. Lead me an-y-where, my Saviour, Tho' my soul in grief must bow;
3. Lead me on and lead me up-ward; As in days gone by, so now—
Lead me in-to pain or pleasure,—On-ly let me know 'tis Thou.
To "the val-ley" I will follow,—On-ly let me know 'tis Thou.
On and up-ward un-to glo-ry,—On-ly let me know 'tis Thou.
CHORUS.
An-y-where Thou lead-est, Saviour, (Hear my earn-est, humble vow)
I will fol-low, I will follow,—On-ly let me know 'tis Thou.

19.

"I am He."

JOHN R. CLEMENTS. REV. E. S. UFFORD.

1. When Je - sus had giv - en the blind man his sight, So filled was his spir - it with joy - ous delight, While man - y declared "It some oth - er must be," He
2. One thing now I know, whereas blind, I can see, And Christ is the one who has done this for me, I'll sound forth his prais - es wher-ev - er I go, That
3. "Who's Je - sus, this one who gives sight to the blind?" The mul-ti-tude asketh, "His dwell - ing we'd find," We fain would to Him bring our blind - ed and sad, That
4. He waits to be gra-cious, to heal and forgive, Of all he commands but to look and to live, And if you will trust Him where'er you may be, Your
CHORUS.
bold - ly made an - swer, "'Tis not I am he."
oth - er poor blind ones His heal-ing may know.
like, e'en as this one, they too be made glad.
eyes He will o - pen, His good-ness to see.
Was Je - sus the heal - er Who
made you to see? Then fail not to own it but say, "I am he!" Some
oth - er may seek him by you it may be, If you will con-fess him, and say, "I am he."

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RUSTIC RIDGE.

One of the features of Northfield this year has been Rustic Ridge, the name given to the settlement of cottagers on the mountain slope above the Auditorium. Doctor Thompson, the moving spirit in the whole affair, was so pleased with his own experiment in the way of a cottage there, that, together with a few others, he bought a large lot on the mountain side, and portioning it out into forty small lots, sold them at a price which would cover only the expense incurred. This has proved a success. Practically every one of the lots has been sold and little cottages are going up as fast as the labor can be obtained. The expense is in every case trifling, both in the purchase of the lot and in the erection of the building; and those who dwell there can have the advantages of home while they are enjoying some of the aspects of camp life. Besides the advantage to the colonists at Rustic Ridge the town also gains by their presence. Northfield has for some years been entertaining to the full limit of its capacity and these cottages will not only increase its capacity, but bring to the town for the summer a very desirable element, for the majority of the purchasers are ministers, or those interested in Christian work of some kind or another.

So successfully has the plan worked out that a movement is on foot to purchase a similar tract of land and divide this into lots for the same purpose. Needless to say this is not in any sense a financial deal. Rustic Ridge itself might be said fairly to bristle with plans for the future, among which is a coöperative dining hall, run for the benefit of the wives and families of the cottagers, who would thus have domestic duties reduced to a minimum, and would be better able to get the full benefit of all the meetings.

It is interesting to notice that this movement was arranged and put into effect entirely by those who have no interest in Northfield apart from the summer conferences; and while The Camp and nearly every other organization was started either by Mr. Moody or his associates in the work, this has been the work of a group of non-residents.

Religious Thought and Activity.

Self-Measurement and Criticism. One of the first in rank of American writers, in speaking of a man who "does *not* believe that the Bible is inspired any more than Mrs. Hemans's poems and others, and that it is a shallow book, compared with some of the writings of the Old World," very sensibly says in the *Sunday School Times*:—

> Such a doubter as this appears to be one who is not to be reached through his intellect, inasmuch as his troubles have not been caused by his intellect. He is evidently not a well-read man, not well acquainted with the best writings of classic authors nor of the choicest English writers. A man who says that the Bible is not on another plane than the writings of Mrs. Hemans is evidently not entitled to an opinion of respect. Such a man might say that the Book of Psalms is no more worthy of respect than "Mother Goose's Melodies." He measures himself, but not his authors.

The Path of Prayer. A story is told in *The Soul Winner* which is too apt to be in need of comment:—

> Some converted Africans, finding no privacy for prayer in their small, crowded huts, betook themselves to secluded places in the forest near by. In the course of time paths became worn from each man's hut to his prayer place. The spiritual condition could often be told by the condition of the path leading to any individual's "closet." Occasionally one of these native Christians would become lukewarm and not travel his path so much as in other days. In this event his companions would sometimes remind him with the words, "Brother, the grass grows in your path."

A True Democrat. If this story from the *Evangelical* is true it deserves a wide circulation as an antidote to a spirit which is fast growing in this country:—

> President Roosevelt has some boys who have thus far escaped the influences of riches and high position. The president found the public schools good enough for him, and he sends his own children to them, rather than engage private tutors. Archie Roosevelt was recently visiting a schoolmate when he was introduced to a certain fine lady who was calling there. She began putting questions to him, about his studies. Archie stood this well enough and answered straightforwardly. But presently the lady ventured upon less safe ground.
>
> "Do you like a public school?" said she. "Don't you find that many of the boys there are rough and common?"
>
> Then Archie showed his training, and unconsciously administered to the aristocrat something of a rebuke. "My papa says," he remarked, emphatically, "that there are tall boys and short boys, and good boys and bad boys, and those are the only kinds of boys there are."

Ruskin's First Lesson. This lesson of Ruskin's we all more or less recite upon. Our success depends upon the degree to which we have committed it:—

> "One evening, when I was yet in my nurse's arms, I wanted to touch the tea urn, which was boiling merrily. It was an early taste for bronzes, I suppose, but I was resolute about it. My mother bade me keep my fingers back. I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said, 'Let him touch it, nurse.'
>
> "So I touched it, and that was my first lesson in the meaning of the word liberty. It was the first piece of liberty I got, and the last that for some time I asked."

True Bravery. The following from the *Independent* shows as clearly as can be shown the superiority of moral courage to mere indifference, which is sometimes called bravery:—

> Colonel Higginson, when once asked to name the incident of the Civil War that he considered the most remarkable for bravery, said that there was in his regiment a man whom every one liked —a man who was brave and noble, who was pure in his daily life, absolutely free from the dissipation in which most of the other men indulged. One night

at a champagne supper, when many were becoming intoxicated, some one in jest called for a toast from this young man. Colonel Higginson said that the young man arose, pale, but with perfect self-possession, and said: "Gentlemen, I will give you a toast which you may drink as you will, but which I will drink, if you please, in water. The toast that I have to give is, 'Our Mothers.'" Instantly a strange spell seemed to come over all those tipsy men. They drank the toast in silence; there was no more laughter, no more song; and one by one they slunk out of the room. The lamp of memory had begun to burn, and the name "mother" touched every man's heart.

A Drunkard's Will. The will of a drunkard, found on a chair in his room after he had committed suicide, is almost too solemn to print:—

"I leave to the world a wasted character and a ruinous example; I leave to my parents so great a sorrow as in their weakness they could possibly bear; I leave to my brothers and sisters so much shame and dishonor as I could have brought to them; I leave to my wife a broken heart and a life full of shame; I leave to each of my children poverty, ignorance, a bad character and the memory of their father lying in a drunkard's grave and having 'gone to drunkard's hell.'"—*Mission-bladet.*

Negro Mill. The *Outlook* devotes a column to a recent enterprise which is in itself a good augury for the future of the South. From indolence to self-respecting labor is a long stride in the proper direction.

A cotton-mill owned and operated by negroes, which one of our contributors reported to us four years ago as the vision of North Carolina's wealthiest negro, is now a reality. It is located, as its founder, Mr. Coleman, planned, in his home town of Concord, cost in the neighborhood of $70,000, and has a weaving capacity of forty thousand yards of cloth a week. An extremely competent observer of industrial conditions at the South writes us that the mill has been in operation since last July, and upon his recent visit to it the superintendent, a Massachusetts manager, told him that the negroes were proving satisfactory hands. There are about three hundred and fifty shareholders, including negroes of all ranks from college professors to day-laborers. The success of the venture will be watched with great interest.

An Inevitable Defeat. *The International Union Monthly* tells the story of a young "Smart Alek" who attempted to overthrow the Bible. At a religious meeting in London, he stood up and challenged with the following:—

"I have come here to-night to demonstrate to you what sort of a book the Bible is, and that you may not think that I have selected any special passages I will let it fall open at any place and read the first verse that catches my eye and you will all hear what a miserable book the Christians believe in." He opened the Bible carelessly and began to read: "Pure religion and undefiled before our God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James i. 27).

A little embarrassed he opened the book at another place and read: "Is not this the fast that I have chosen? To loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke" (Isaiah lviii. 6).

He again opened the Bible and began: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly before thy God?" (Micah vi. 8.)

The infidel left the platform.

New Methodist Purchase. No visitor to England can fail to be impressed with the activity of the Methodists. The last news is pleasing, as showing on what a large scale they conduct their work.

Robert William Perks, M. P., treasurer of the Methodist Million Guineas Fund, announced that the Methodists had secured the Royal Aquarium Theatre property, facing Westminster Abbey. They will build a great hall, which is to be called the "Central Headquarters of Universal Methodism." The price paid for the property was £330,000 ($1,650,000). The ground comprises two and one-half acres, including the site of Mrs. Langtry's Imperial Theatre.

It is probable that some arrangement will be made to leave the Imperial Theatre where it is, though it may be transformed into an annex of the Church House, the building of which is expected to begin early in 1903. Since it

was opened in 1876 the Aquarium has been a famous place of amusement for Londoners.

The twentieth century fund of 1,000,000 guineas ($6,250,000), which the British Wesleyan Methodists began collecting three years ago for educational, religious, and philanthropic purposes, closed December 29, 1901, with a final collection in the seven thousand two hundred and seventy chapels throughout the United Kingdom. The results of the day's collections reached about £75,000 ($375,000).

A Sensible Movement. It is impossible to see much of the religious press without being convinced that it is suffering from too great a number of papers being in existence. Such a move as the present evidences great wisdom.

The subscription list and good-will of *The Evangelist* have been purchased by the Rev. Dr. Joseph Newton Hallock, editor and proprietor of the *Christian Work*. It is understood that the money consideration was between $18,000 and $20,000. The publications are to be issued next week under the title *Christian Work and The Evangelist*. Mrs. Louise Seymour Houghton, the editor of *The Evangelist*, will be associate editor. The editors have believed for some time that the solution of the problem of religious journalism might be found in an effective consolidation of religious papers.

The Evangelist was founded seventy-two years ago "in the interests of human freedom, religious revivals, missions, temperance, and the rights of the human mind and the enlightened conscience." Dr. Field gave forty years of editorship to the publication. He retired three years and a half ago. *Christian Work and The Evangelist* is to be published from 90 Bible House.

Work at Home and Abroad.

Receipts for July, 1902.

Pandita Ramabai's Work for India's Child Widows:

E. M. H., Sonyea, N. Y.	$ 4 00	
N. C., Albany, N. Y.	5 00	
A. A., Duluth, Minn.	10 00	
L. M., Mansfield, Conn.	50	
C. A. F., Roseland, La.	30 00	
		$ 49 50

Mr. J. D. McEwen's Work in South America:

I. B. M., Montreal, Que.	$ 20 00
The Misses D., Montreal, Que.	20 00
Mrs. W. W. O., Montreal, Que.	15 00
Anonymous, Montreal, Que.	31 00
S. C., Montreal, Que.	10 00
B. B., Kansas	10 00
R. H. McL., Montreal, Que.	10 00
Miss O., Montreal, Que.	10 00
G. C., Montreal, Que.	5 00
A. D. N., Montreal, Que.	5 00
W. L. P., Montreal, Que.	5 00
G. C., Montreal, Que.	5 00
H. H. B., Ottawa, Ont.	5 00
P. P., Montreal, Que.	5 00
T. M., Montreal, Que.	3 00
J. T. M., Montreal, Que.	3 00
C. R. B., Montreal, Que.	2 00
F. H. B., Montreal, Que.	2 00
A. G. H., Montreal, Que.	2 00
G. O. T., Montreal, Que.	2 00
W. P., Montreal, Que.	2 00
J D., Montreal, Que.	2 00
Miss M , Montreal, Que.	2 00
J. H. S., Montreal, Que.	1 00
Dr. M. L., Montreal, Que.	1 00
Mrs. H. H. L., Montreal, Que.	5 00
Miss O., Montreal, Que.	5 00
Miss B., Montreal, Que.	5 00
Mrs. C. H., Montreal, Que.	5 00
S. H. E., Montreal, Que.	5 00
A Friend, Northfield, Mass	2 00
O. L., Northfield Farms, Mass.	5 00
W. S. O., Northfield Farms, Mass.	8 00
C. A. A., Northfield Farms, Mass.	1 00
N. G. H., Northfield Farms, Mass.	1 00
W. M., Northfield Farms, Mass.	2 00
J. P. H., Greenwich, Mass.	9 00
C. C. D., Enfield, Mass.	1 00
Miss P., East Northfield, Mass.	1 00
H. M. S., Enfield, Mass.	10 00
L. D. P., Enfield, Mass.	5 00
A. J. N. W., Enfield, Mass.	5 00
J. E. W., Enfield, Mass.	2 00
C. F. W., Enfield, Mass.	1 00
J. E. M., Amherst, Mass.	7 00
T. McP., Lone Rock, Ore.	5 00
G. H. A., South Amherst, Mass.	5 00
J. F. D., Halifax, N. S.	5 00
M. and S., London, England	132 96
H. T., Big Hollow, N. Y.	1 00
G. E. L., Chicopee, Mass.	5 00
W. J. F., Chicopee, Mass.	2 00
L. W., Chicopee, Mass.	1 00
G. H. H., Chicopee, Mass.	1 00
M. H. M., Chicopee, Mass.	1 00
J. W. B., Chicopee, Mass.	1 00

Collection, Chicopee, Mass.	4 63	
Friends, Northampton, Mass	28 00	
Friends, Easthampton, Mass	6 50	
Friends, Hatfield, Mass.	3 30	
		$465 39

Dr. Paton's Work in the New Hebrides:

T. McP., Lone Rock, Ore.	$ 5 00

Moody Memorial Endowment Fund:

J. R. W., Brooklyn, N. Y.	$ 4 00

Bishop Thoburn's Work in India:

M. E. R., Savannah, Ga.	$ 50 00	
Scandinavian Sunday School, Mitchell, South Dakota	25 27	
		$ 75 27

Free Distribution of Religious Literature in Prisons:

M. A. A., Brooklyn, N. Y.	$ 1 00	
Hope Mission Band, Melrose Highlands, Mass.	15 00	
T. McP., Lone Rock, Ore.	5 00	
		$ 21 00

The Northfield Extension Fund:

Friend, Boston, Mass.	$ 2 00	
A. L. H., Somerville, Mass.	5 00	
		$ 7 00

Work Among Cuban Soldiers:

M. E. R., Savannah, Ga.	$ 10 00

Miss Millard's Work for India's Blind Famine Sufferers:

A. E. W., Rhinebeck, N. Y.	$ 5 00

Personalia.

Rev. Arthur Crane, of South Carolina, has been holding meetings in Roperts, South Carolina, and Montgomery, Ala.

George R. Cairns has been conducting meetings on Puget Sound. In September he will be in Spokane, and in October will be at Omaha.

Rev. Henry Varley has returned to the United States from England, and will supply the pulpit of Tremont Temple, Boston, during the month of September.

Rev. William H. Sallmon, pastor of the South Congregational Church of Bridgeport, Conn., has been elected president of Carleton College, Northfield, Minn., and will assume the duties of the office as soon after the first of next January as can be arranged.

On the first of October, **Mr. John Willis Baer,** formerly of the Christian Endeavor, will assume the position of assistant secretary of the Presbyterian Board of Home Missions. Mr. Baer has had a very large share in making the former movement what it is to-day and his place will be hard to fill.

The first annual report of the Los Angeles Bible Institute has recently been issued. This is an institution which is most concerned with the spreading of Spanish marked Testaments in each Spanish speaking land.

Chautauqua has maintained throughout the summer its usual breadth of interest. Among the speakers there have been Mr. Booker T. Washington, Mr. John Mitchell, president of the United Mine Workers of America; President William E. Harper, of Chicago University, and Hon. Carroll Wright, commissioner of labor.

Miss Anna Smith, a young woman evangelist, accompanied by Mrs. William Ashler, who has assisted by singing, has broken down the prejudice which existed in Duluth against women preaching. She has conducted a remarkable series of meetings throughout the past few days. The meetings have been crowded and there have been many conversions.

Dr. James H. Gray, of Boston expects to hold conferences in Ohio during the month of September under the auspices of the Moody Bible Institute Extension. He will speak at the annual "Moody Meetings" at Kinsman, and will conduct Bible institutes at Lorain, and possibly Toledo and Dayton, on the invitation of the local ministers and Y. M. C. A.

Arrangements have been completed for the **Rev. G. Campbell Morgan,** of London, to spend the months of October and November next at the Moody Bible Institute, Chicago, lecturing to the students and holding meetings in the city and suburbs. The institute is planning to receive pastors, Sunday school, and other Christian workers who want to get the benefit of Mr. Morgan's lectures, but who do not desire to enroll as regular students, at a rate of $5 a week for accommodations. Full details can be secured by writing to A. P. Fitt, 80 Institute Place, Chicago.

Presbyterian Sabbath Schools, 1902.

1. The total membership of Presbyterian Sabbath schools, April 1, 1902, was 1,138,430.

This includes the members of home departments, which numbered 59,623.

The total membership exceeds that of 1901 by 17,041.

There is cheer in this sign of progress.

2. The members in normal departments number 11,932.

Considering that this is the first year of the Normal Department Movement there is in these figures encouragement.

3. The number of Sabbath school scholars received into the full membership of the church during the year closing April 1, 1902, was 39,398, which exceeds those of last year by 10,055.

JAMES A. WORDEN,
Superintendent of Sabbath School and Missionary Work.

July 8, 1902.

Biblical Notes and Queries.

C. I. Scofield, D. D.

W. P., Toronto, Ont.

To make the words "destroy" (Rom. xi. 11) and "perish" (1 Cor. viii. 11) mean the eternal destruction of a regenerate and justified believer through the eating of meat against conscience, under the example of a "stronger" brother would be to negative the teachings of Christ and the apostles concerning the eternal security of the believer. The context seems to make clear what is in the apostle's mind. The early Gentile churches were planted in the midst of, and gained their converts from, idolatrous heathen. Doubtless many, as they heard the new gospel, were forsaking their idols under conviction of the inefficacy of idol worship, and of the sin of idolatry, who had not as yet fully come to Christ. But they had come amongst the disciples, and were, in charity, accounted "brethren." For such, it was of the utmost importance that their breach with the past should be complete. To see a strong and influential brother "sit at meat in the idol's temple" might well be the first link in a new chain which should bind them again to their idols. Then they would "perish."

Mrs. H. P. B., New Jersey.

In answer to your query concerning the use of the Lord's Prayer I would say: 1. It seems clear that our Lord intended that prayer to be a *model* rather than a *form*. "After this *manner* therefore pray ye" (Matt. vi. 9). He had just been inculcating certain principles concerning prayer—prayer should be a secret (inner) supplication, not a public performance; should be free from "vain repetitions," etc. —whereupon Jesus gave an illustration, or 'model,' of right prayer. The elements of the Lord's Prayer are, reverence, worshipfulness, brevity, the simplest possible presentation of need. In these respects it remains the flawless model of right approach to God in prayer. Our own prolixity, selfishness, lack of reverence and of true worship in prayer shows sadly how illy we have learnt our lesson.

2. But the Lord's Prayer, perfect for its purpose and for the then state of the discipleship, comes very far from being a prayer suited in all respects to the exalted position into which the believer since Calvary and Pentecost has been brought. It limits the measure of the divine forgiveness of trespasses to the degree in which the suppliant, a fallible mortal, has forgiven others. All this was changed by the cross. *Now* the divine exhortation to the disciple is, "forgiving one another even as God for Christ's sake hath forgiven you" (Eph. iv. 32). In this respect the Lord's Prayer is a prayer under law. Law says, if you would be forgiven, forgive. Grace says, forgive because you have been forgiven.

Another respect in which the Lord's Prayer does not rise to the believer's

present privilege in grace is that it is not a prayer in Christ's name. "Hitherto have ye asked nothing in my name" (John xvi. 23, 24). It omits, therefore, the mightiest part of prevailing prayer. And yet again, used as a *form* it is not "praying in the Spirit" (Eph. vi. 18). The exalted privilege of the believer is to have his whole inner being so under the sway of the Holy Spirit that his prayers shall be Spirit-formed. Doubtless the Lord's Prayer is a Spirit-formed prayer, in the most absolute sense, and, for a disciple before the cross and before the descent of the Spirit, a divinely perfect prayer. But the position of the believer under grace, and that of a disciple before our Lord's passion are vastly different.

The petitions of the Lord's Prayer express abiding needs, and the prayer itself remains a priceless lesson in the divine art of prayer.

Miss M. D. H., Colorado Springs, Colo.

The tract, "God Love and Consuming Fire," is a dangerous presentation of the dangerous doctrine of conditional immortality, sometimes called "annihilationism." The sufficient answer to the contention that the lake of fire produced death in the sense of annihilation is found in Rev. xix. 20 with Rev. xx. 10. The beast and false prophet are cast alive into the lake of fire, and after one thousand years they are still there. And, not only so, their doom is declared to be, not extinction of being, but "torment day and night forever and ever."

Our space does not permit a demonstration (which could easily be made) that the biblical words, death, second death, perish, destroy, *never,* in Old Testament or New, mean extinction of being.

W. F. R., Tavistock, Ont.

Prof. Margoliouth is rather technical. I should recommend instead "Daniel in the Critics' Den," by Sir Robert Anderson, and "The Church's One Foundation," by Robertson Nicoll.

C. C. C., Quebec.

The unpardonable sin is blasphemy against the Holy Spirit (Matt. xii. 31), and this consists, as the context shows, in ascribing to Satan the works of the Spirit.

A. W. W., Leeds, England.

My primary issue is upon your assumption that only a specially prepared class of believers of this dispensation are in the out resurrection. I believe that to be a fundamental error, of far-reaching consequences. That it rests upon but few texts which apparently teach it, is of course evident even to its most convinced advocates. I cannot, with present space, go fully into it. It must suffice to point out, first, that in Hebrews sanctification is always positional—objective, not subjective. "Sanctified by the offering of the body of Jesus Christ once for all" (x. 10).

Second, that in Phil. iii. the apostle is speaking of his past experience down to the end of the first clause of verse 12. He puts himself back into his legal and Jewish frame at verse 4, and then shows us his frame when all his painfully acquired righteousness fell in ruins on the Damascus road, and there was born in his heart the longing for:—

(a) "The righteousness of God."

(b) The acquaintanceship with Christ.

(c) The fellowship of His sufferings (as Stephen, etc.).

(d) The present realization of union in His death.

(e) The share in the out resurrection.

That Paul uses the present tense is nothing to the purpose, for it is his way. He does the same thing in Rom. vii. 14-20, but no one supposes that Paul, when writing Romans was in a seventh-of-Romans experience.

The notion of a partial rapture of Christians based upon subjective sanctification, or belief in the second coming, or what not, explicitly contradicts 1 Cor. xv. 22, 23, and 1 Thess. iv. 14-18, where the subject is not inferentially before the mind of the Spirit, but directly before His mind. Furthermore, it violates that unity of the body which is one of the tremendously emphatic doctrines concerning the Church; it completely spoils grace by insinuating that any mortal *could* be *worthy* of such a boon; and it imports into theology the notion of purgatorial cleansing in the tribulation fires, of those who already are "whiter than snow" in the divine sight because blood-cleansed.

BIBLE NOTES

FOR

DAILY DEVOTIONS.

EDITED BY

REV. G. CAMPBELL MORGAN.

SEPTEMBER, 1902.

Monday, 1st. *Luke xvii. 1 to 10.* The will of the Master for His disciples is that they should live in love. He knows, however, that offences will come, and these words deal with the possibility. First a solemn word of warning, "Woe unto him through whom they come." Then a personal word, "Take heed to yourselves." Then a relative, "If thy brother sin, rebuke him; and if he repent, forgive him," not once, but "seven times in a day." Was it any wonder that these men should pray, "Increase our faith"? There is nothing more honors the Lord to-day than that His children should be of one mind and of one heart, and there is nothing that requires more simple quiet trust in God, in these days when, on what may appear to be highest lines, in defence of some truth, perhaps, we so easily grow angry with our brother. The mind of Christ is that of gentleness and forgiveness. Let us "have the mind of Christ." And yet even when we have exercised the grace of forgiveness to the limit of His commands, we are not to be therefore self-satisfied, but are rather to say "we are unprofitable servants." Our best never can give us any claim on God. That claim is wholly of faith in the profitableness of Jesus.

From Archdeacon Farrar:

A father tells us how he once started alone to climb a steep and perilous hill, purposely choosing a time when his children were at play, and when he thought that they would not notice his absence. He was climbing a precipitous path when he was startled by hearing a little voice shout, "Father, take the safest path, for I am following you." On looking down, he saw his little boy had followed him, and was already in danger and he trembled lest his child's feet should slip before he could get to him, and grasp his warm little hand. "Years have passed since then," he writes, "but though the danger has passed, the little fellow's cry has never left me. It taught me a lesson the full force of which I had never known before. It showed me the power of our unconscious influence, and I saw the terrible possibility of leading those around us to ruin, without intending or knowing it; and the lesson I learned that morning I am anxious to impress upon all to whom my words may come."

Tuesday, 2nd. *Luke xvii. 11 to 19.* "Were not the ten cleansed, but where are the nine?" *Ten* men with a common need lift the cry of their agony in petition to the Son of God. *Ten* men are directed by His word to do that which appears absurd. Men show themselves to the priest when they are cleansed—these are lepers still. *Ten* men trust Him and start on the journey. *Ten* men are miraculously healed in the pathway of obedience. *One* man turns back to glorify God and give thanks to the One Who has healed him in the path of obedience. This is a sad percentage and yet is it not typical? How many there are who find their way to Christ in their need, trust Him, obey Him, and are healed, who then become forgetful of all they owe to Him. He waits for the worship of healed souls, and how often He is robbed in this respect. There is genuine pathos in the words of Jesus, "Where are the nine?" He values the adoration of grateful hearts. Let us return to Him, and in whole-hearted devotion

render Him that worship of life and testimony which is His due, Who heard the cry of our need, and healed us when without Him we were undone.

From M. F. Sadler:

It is necessary to notice the saving element of man's gratitude. We can imagine the other nine men saying to him as he turned back: "We are as grateful to God as you are, but we will return our thanks in the temple of God. There are certain acts of worship, certain sacrifices ordained in the law by God Himself. In the due performance of these we will thank God in His own appointed way. He Who has healed us is a great Prophet, but it is the great power of God alone which has cleansed us." Now the Samaritan was not content with this. His faith worked by love, taking the form of thankfulness. He at once left the nine to their journey, and, without delay, threw himself at the feet of the Lord. He felt that his was not the common healing—not a healing in the way of nature, by the disease exhausting itself in time. It was a supernatural healing, through the intervention of a particular Servant of God; and this Servant (or, perhaps, he had heard that Jesus claimed to be more than a servant, even the Son of God) must be thanked and glorified. If God had healed him in the ordinary course, the sacrifices prescribed for such healing would have sufficed. But God had healed him in an extraordinary way—by His Son, by One Who was far greater than any prophet; and so, if God was to be glorified, it must be in connection with this extraordinary channel of blessing, this Mediator.

Wednesday, 3rd. *Luke xvii. 20 to 37.* The Pharisees asked after the kingdom of God, and it was then in their midst, for the King was there. How blind man is, except as illumined by the Holy Spirit. Turning to His disciples the Lord spake of His day that lay far ahead, the day in which He will be no longer unrecognized, but revealed in all His glory, to a faithless and unbelieving age. "In that night" (v. 34), just before the breaking of the day, while the star of the morning still shineth, will there be gathered out those who are waiting for the King. The world has chosen again and again to have any king or form of government save the Divine, and the one and only King is rejected still and hidden for a time. He is gathering loyal souls to Himself through these days of His rejection. They shall share His crowning and triumph by and by, in the manifested kingdom. For the sake of the weary and oppressed; for the sake of the tired and the faint; for the sake of the whole groaning creation, oh, that He would come!

Let all who look for, hasten
The coming joyful day,
By earnest consecration,
To walk the narrow way;
By gath'ring in the lost ones,
For whom our Lord did die,
For the crowning day that's coming
By and by.

From Dean Goulburn:

The mustard seed had been cast into the earth, and it was swelling and bursting beneath the soil. The leaven had been thrown into human nature; and its influences, though noiseless and unseen, were subtly and extensively diffusing themselves through the whole lump. Christ's religion was to win its way noiselessly, like Himself. Because its blows against existing institutions were so indirect, because they were aimed so completely at the inward spirit of man, the great men and the wise men after the flesh completely overlooked them, and dreamt not how they were undermining the whole social fabric of heathenism. The scanty notices of Christianity by authors contemporary with its rise have been thoughtlessly made a ground of objection against it by sceptics. The believer will rather see in this fact a confirmation of the Lord's profound word. The kingdom of God was not to come, and it did not come, with observation.

Thursday, 4th. *Luke xviii. 1 to 14.* These two parables are on the general subject of prayer, but have separate teaching. The first enjoins constancy of prayer for the one thing of which Christ had just been speaking, the coming of the Son of man. Our Lord here seems to declare the necessary alternatives, prayer or fainting. Surely the "little while" is of such a nature that unless we live in prayer, with faces ever toward the east, the strain and stress are such that we must faint. The second parable teaches the secret of prevailing prayer, that of humility and a deep sense of need. A comparison of these two prayers will show how, in the case of the Pharisee, the sense of self almost excluded the consciousness of God, while in the publican the supreme sense was that of God. The first came bringing his personal credentials and was rejected. The other came casting himself on the mercy of God, and was justified.

From A. Arnot:

The case of the Syro-Phœnician woman runs parallel with this as well as with the "friend at midnight." Mark how the Lord bore with the woman. He delighted in her faith; it was His happiness to give, and yet He refused; in denying her He denied Himself. But by withholding a while, He kindled her love into a brighter, stronger flame. By refusing what she asked, he reduplicated her asking; this is sweet to Him and profitable to her. By the long delay on His part and the consequent eager repetition of the request on her part, a richer boon was prepared and bestowed. Her appetite was greatly quickened, and her satisfying was more full. Who shall be filled most abundantly from the treasuries of divine mercy at last? Those who hungered and thirsted most for these treasures in the house of their pilgrimage.

Two went to pray? Oh! rather say,
One went to brag, the other to pray,

One stands up close, and treads on high,
Where the other dares not lend his eye.

One nearer to God's altar trod;
The other to the altar's God.

—*Richard Crashaw.*

Friday, 5th. *Luke xviii. 15 to 30.* It is a significant fact that the three evangelists, Matthew, Mark, and Luke, bring these two incidents of the blessing of the children, and the rich young ruler together. They mark great truths about the kingdom. "Of such is the kingdom of God." The character that proves citizenship in that kingdom is that of childhood. These children were babes, and we must think of them as such if we would understand the Master's lesson. An utter absence of self-consciousness, and a natural and instinctive trust, in which there is no great effort. But in the paths of life we have wandered so very far from that ideal, how can we get back? Only, as the young ruler was taught, through the strait door of an absolute renunciation of self, into the narrow way of controlled life. The only way in which wayward man can ever be restored to the simplicity and love of the child heart is by surrendering to and following Him Who is "meek and lowly in Spirit." Where there is such renunciation and surrender, there ever follows the restoration of the simplicity, sincerity, and sympathy of the child heart, produced by the incoming, and indwelling Spirit.

From Joseph Parker:

You cannot bring your riches with you into the kingdom, if you are going to trust in them; if you are going to offer them to Christ and sanctify them to His use, bring them all. You cannot bring your intellectual pride with you, if you are going to consecrate your intellect to the study of the profoundest mysteries; if you are going to cultivate a childlike spirit, if the greater the genius the greater the modesty, bring it all. You can bring with you nothing of the nature of patronage to Christ. It is because He has so little He has so much; because He is so weak He is so strong. You cannot compliment Him; He lies beyond the range of eulogy; we reach Him by His own way of sacrifice, self-immolation, transformation—a great mystery outside of words and all their crafty uses, but a blessed, conscious, spiritual experience. Blessed are those to whom that experience is a reality.

Saturday, 6th. *Luke xviii. 31 to 43.* Into that childlike character, by the way of following Jesus I would come! How shall I follow? Here are two instances. The first reveals the fact that to follow is to go to the cross. For awhile these disciples shunned the shame and the pain of it, and so long as they did their character remained incomplete. Every man of them save Judas eventually went into the realm of death with Jesus, and then all the beauties of childlikeness blossomed. Compare the disciples of the gospels with those of the Acts, and see the difference. The second shows that to follow is also to be associated with Him in the sympathy of His heart, which can pause even when the shadow of the cross is on His life, to bless and help a blind beggar. It is, moreover, to be associated with that wondrous power that deals directly with need. The charm of this story (vs. 41-43) is in the directness of the Master and the man.

"What wilt thou?"

"My sight."

"Receive thy sight."

"Immediately he received."

Then still with the thought of "following" in mind, note the results; the man "followed him glorifying God"; "the people . . . . gave praise unto God."

From J. C. Ryle:

Grateful love is the true spring of real obedience to Christ. Men will never take up the cross and confess Jesus before the world, and live to Him, until they feel that

they are indebted to Him for pardon, peace, and hope. The ungodly are what they are because they have no sense of sin, and no consciousness of being under any special obligation to Christ. The godly are what they are because they love Him Who first loved them, and washed them from sin in His own blood. Christ has healed them, and therefore they follow Christ.

Let us leave the passage with solemn self-inquiry. If we would know whether we have any part or lot in Christ, let us look at our lives. Whom do we follow? What are our great ends and objects for which we live? The man who has a real hope in Jesus, may always be known by the general bias of his life.

Sunday, 7th. *Luke xix. 1 to 10.* This is the last convert but one in the ministry of Jesus. He is on the way to His cross, when He sojourns for awhile at the house of Zacchæus. One's heart seems to go out in sympathy to this man who, in his eagerness to see Jesus, runs ahead and climbs the sycamore tree. This determination to defeat disability was the factor which brought him so soon into contact with Christ. The conversation between them is not recorded, but the results are evident in the words of Zacchæus. He gives half of his goods to the poor, and makes fourfold restoration where he has wrongfully exacted. It is when he has said this, that the Master declares that salvation has come to the house. The evidences of its coming are seen in his declared determination, which reveals the fact that he has now a new outlook on life. Imagine the chief of the publicans with a heart so tender as to give half his goods to the poor, and a conscience so sensitive that restoration must be fourfold. Surely there is no limit to the power of Christ, and the salvation He brings is a mighty force transforming a man in the deepest facts of his nature.

From F. W. Robertson:

For the idea of an universal, manlike sympathy was not new when Christ was born. The reality was new. But before this, in the Roman theater, deafening applause was called forth by this sentence, "I am a man—nothing that can affect man is indifferent to me." A fine sentiment—that was all. Every pretense of realizing that sentiment, except one, has been a failure. One, and but One, has succeeded in loving man; and that by loving men. No sublime, high-sounding language in His lips about "educating the masses," or "elevating the people." The charlatanry of our modern sentiment had not appeared then; it is but the parody of His love.

Monday, 8th. *Luke xix. 11 to 27.* This parable of the pounds must not be confused with that of the talents. It is quite separate. In that of the talents the gifts bestowed on each vary in amount. In this case the value is identical. Not all have the same number of talents. All have the pound for trading. A right understanding of this parable is only possible when we remember the reason of its uttering. These people following Him to Jerusalem "supposed that the kingdom of God was immediately to appear." In the parable He gives them a general program of events. He is going to a far country to receive His kingdom. During His absence His servants are "to trade with" His capital, for His profit. They will do this amid the opposition of enemies who rebel against His government. He will come again, and first will deal with His servants as to their use of opportunity. Then He will deal in judgment with those who have rebelled against Him. We are living to-day in that time of the King's absence, waiting for His return. It behooves us to "buy up the opportunities," that at His coming we may hear His "Well done!"

From A. Arnot:

A glimpse is given here of the method in which rewards are bestowed upon faithful servants; each receives what he has won. The work of the saved in their Master's service measures in some way their recompense at their Master's side. In all cases the wages given, seeing they depend on the merits of the Meditator, must be immeasurably greater than the work done; but it would appear that the differences which shall obtain in heaven will bear some proportion to the productiveness of the service here; the whole continent will be elevated as by the immediate power of God; but certain points will stand out above others in the celestial landscape on account of great talents greatly used. How much a city is greater in value than a pound we cannot calculate exactly, but the difference represents the gain all the true servants will make at the coming of the King. All the faithful are made great; but the greatest worker is the greatest winner when the accounts are closed.

Tuesday, 9th. *Luke xix. 28 to 40.* In the song of these disciples there is an answer to the song of the angels. At the

birth of Jesus the silence of the heavens was broken by the chorus which announced, "Glory to God in the highest, peace on earth." As He approached His death the sons of men sing of "Peace in heaven, and glory in the highest." There was a significance in this, and one that lay deeper than the men who sang understood. The birth of Jesus was the outshining of the grace of God, and its purpose was to bring "peace on earth." As He goes to His passion, sinners sing of that which is necessary for the establishment of "peace on earth," viz., "peace in heaven." By that death He will make peace, and reconciling man to God there will be peace in heaven, and from that will flow peace on earth. There must be peace with God before there can be peace among men. The Christ must die before man can enter upon the blessings of His birth. How strangely man persists in forgetting this. Peace on earth is only possible as the result of peace with heaven, yet even Christians are often found endeavoring to establish peace among those who are in rebellion against God. Our one business is to call men, and beseech them to be reconciled to God, knowing that when they are so, they will speedily be at peace among themselves.

From Joseph Parker:

"The Lord our God is one Lord," so there may be no debate about the direction of our worship, about the Owner of our powers, about the Redeemer of our souls. See how this operates in practical life. The disciples might naturally feel some little difficulty about going to take another man's property; so the Lord said unto them, "If any man say ought unto you, you shall say that the Lord hath need of them, and straightway he will send them." But suppose there had been a thousand Lords, the question would have arisen, which of them? But there is one Lord, and His name is the key which opens every lock; His name is the mighty power which beats down every mountain and every wall, and makes the rough places plain. What poetry there is here! Why, this is the very poetry of faith. It is not mere faith; it is faith in flower, faith in blossom, faith in victory!

Wednesday, 10th. *Luke xix. 41 to 48.* Here follows a concrete example of the truth insisted on in yesterday's meditation. Jerusalem had failed to know the things which "belong unto peace." The time of her visitation found her still in persistent rebellion against God, at war with His government, and therefore there could be no peace on earth because there was no peace with heaven. Yet behold the heart of God as revealed in those sacred tears of Jesus. All this strife of man against Him, and therefore with man, gives pain to the heart of God.

Why doth my Saviour weep
  At sight of Sion's bowers?
Shows it not fair from yonder steep,
  Her gorgeous crown of towers?
Mark well His holy pains;
  'T is not in pride or scorn
That Israel's King with sorrow stains
  His own triumphal morn.

If thou hadst known, even thou,
  At least in this thy day,
The message of thy peace; but now
  'T is passed for aye away.
Now foes shall trench thee round,
  And lay thee even with earth,
And dash thy children to the ground,
  Thy glory and thy mirth.

And doth the Saviour weep
  Over His people's sin,
Because we will not let Him keep
  The souls He died to win?
Ye hearts that love the Lord,
  If at this sight ye burn,
See that in thought, in deed, in word,
  Ye hate what made Him mourn.

—*Keble.*

From F. W. Robertson:

And just such as this is God's visitation to us. Generally, the day of God's visitation is not a day very remarkable outwardly. Bereavements, sorrows—no doubt, in these God speaks; but there are other occasions far more quiet and unobtrusive, but which are yet plainly days of grace. A scruple which others do not see, a doubt coming into the mind respecting some views held sacred by the popular creed, a sense of heart-loneliness and solitariness, a feeling of awful misgiving when the future lies open before us, the dread feeling of an eternal godlessness for men who are living godless lives now—these silent moments unmarked, these are the moments in which the Eternal is speaking to our souls.

From the moment when our Master spake, there was deep stillness over her until her destruction; like the strange and unnatural stillness before the thunderstorm, when every breath seems hushed, and every leaf may almost be heard moving in the motionless air; and all this calm and stillness is but the prelude to the moment when the east and west are lighted up with the red flashes, and the whole creation seems to reel. Such was the blindness of that nation which would not know the day of her visitation.

Thursday, 11th. *Luke xx. 1 to 18.* In response to a question as to His authority Jesus utters a parable, which has a twofold force. First it reveals the awful sin and failure of the Hebrew nation right up to the culminating point of His own rejection. The second fact is that He makes claims for Himself inferentially which constitute a full and final reply to their question.

1. His relation to the Father is revealed in the words of the Lord of the vineyard, *"My beloved Son."* This is shown to be God's last method with the nation. The sending of the Son is the final message of love.

2. His relation to the work and purpose of God is marked by the words, *"The head of the corner."* Herein is a quiet and dignified assertion of victory as assured whatever their attitude may be. The building is to be erected and the head of the corner is to be used for that purpose.

3. The relationship of man to Him is declared in the tremendous claim of the eighteenth verse, *"Every one that falleth on that stone shall be broken in pieces; but on whomsoever it shall fall, it will scatter him as dust."* This is the final utterance of that great certainty of victory. Finally He is to be the test by which all will be tried. Their attitude will not affect by a hair's breadth His future establishment; it will materially affect theirs.

From John Trapp:

Nothing so cold as lead, yet nothing so scalding if molten; nothing more blunt than iron, and yet nothing so keen if sharpened; the air is soft and tender, but if tossed with tempests it is rough beyond measure. Thus it is that mercy abused turns to fury; God, as He is a God of mercies, so He is a God of judgment; and it is a fearful thing to fall into His punishing hands. He is loathe to strike, but when He strikes He strikes home. If His wrath be kindled, yea, but a little, woe be to all those on whom it lights; how much more when He is sore displeased with a people or person.

Friday, 12th. *Luke xx. 19 to 47.* These closing conflicts between the rulers and Jesus are the saddest revelations of the depravity of the human heart. His teaching has driven them into a corner from where there is no escape. They would have lain hands on Him forthwith had they not feared the people. Failing this they sent spies to endeavor to take hold on His speech. The crafty meanness of the method is appalling. Here as in all cases the sin of man serves only as a dark background to throw up into brighter relief the glory of the Saviour. All their attempts are futile. He answers with infinite wisdom and terrific force all the quibbles they raise, and then utters in the hearing of all the people a solemn warning and a scathing denunciation of the scribes. These chronicles of our Lord's dealings with the men of light and leading of His day deserve very careful attention; especially now that it has become popular to speak of Him as though He were little more than an ignorant peasant. His answers were not the sharp retorts of smartness, but the final utterances of a wisdom in the light of which all the ignorance of the questions lay revealed.

From J. C. Ryle:

No sin seems to be regarded by Christ as more sinful than hypocrisy. None certainly drew forth from His lips such frequent, strong, and withering condemnation, during the whole course of His ministry. He was ever full of mercy and compassion for the chief of sinners.

Let us not forget that the Lord Jesus never changes. He is the same yesterday, and to-day, and forever. Whatever else we are in religion let us be *true*. However feeble our faith, and hope, and love, and obedience may be, let us see to it that they are real, genuine, and sincere. Let us abhor the very idea of part-acting and mask-wearing in our Christianity. At any rate let us be *thorough*. It is a striking fact that the very first piece of armor which St. Paul recommends to the Christian soldier is "truth."

Saturday, 13th. *Luke xxi. 1 to 4.* Nothing escaped the Master's vigilance, and, seeing as He did so much more than we can possibly see, His judgments were perfect. Of the gifts that day cast into the treasury He was the true appraiser. The widow had cast in more than them all. The mathematics of the heavens puzzle all human arithmeticians, and deny all mechanical correctness. Two mites are more than all the heaps of great gifts bestowed by the wealthy. These latter were the sprinklings of superfluity, things not missed by the givers. The mites were the gifts of sacrifice. In the realm of superfluity God does not begin to count. The first entry in the Divine Book is that of sacrifice. Pride,

ostentation, hypocrisy give of superfluity. The heart gives of its own and misses it. The gold of superfluity is debased to dross. The copper of sacrifice is transmuted to gold. A strange and powerful crucible is the treasury of God. "Of their superfluity . . . . gifts." "Of her want . . . . all." Which of these descriptive phrases applies most correctly to my contribution to that treasury? The answer must be given, not to men, nor with any carefulness as to their opinions, but to Him Who knows.

From J. W. Pringle:

Our Lord wished to see "how the multitude cast money into the collection-chest"—not only *how much,* anybody could have discovered that—but in what manner and spirit it was being done: reverently or irreverently; as unto God or as unto man; so as to display, or so as to conceal, the offering; with a conscientious aim to give all that was due, or a self-convicted sense that a part thereof was being withheld. The searching eye of the Master struck through the outward demeanor of each passing worshiper, right down to the motive that swayed the hand. He was reading the heart of each giver. He was marking whether the gift was the mere fruit of a devotionless habit—a sheer affectation of religious liberality—or, as it ought to be, a humble and sincere token of gratitude and consecration to God. These were the inquiries that were engaging the mind of our Lord on this memorable occasion.

Sunday, 14th. *Luke xxi. 5 to 33.* We have here our Lord's teaching concerning coming events, but with special reference to the service and attitude of His disciples. His words chronicled in verses fourteen and fifteen must have come with special power to the hearts of the men who had recently heard with what wisdom He had answered all the malicious attacks of those who had sought to entangle Him in His speech. "A mouth and wisdom," as His gift would be sufficient. How often in days to come when they were persecuted and afflicted would the Holy Spirit bring to mind these things He had uttered so as to strengthen and comfort their hearts. Herein is discovered the secret of the wonderful utterances of these men chronicled in the Acts of the Apostles in such places of difficulty. The closing words of this section are most remarkable. What a claim for Himself! "Heaven and earth shall pass away, but my words shall not pass away." To understand their weight let an attempt be made to put them into the mouth of any other teacher. They would then be a foolish and empty boast, for the words of all the philosophers and scientists pass and change. His alone abide from age to age, without need of revision.

From Joseph Parker:

What a revelation we have in these verses of the character of Christ! He calls Himself the Good Shepherd; is there anything shepherdly here? Why, every tone is the tone of a shepherd's voice! He calls Himself the Bread of Life; is there any nourishment here for the soul? Every word is meant to sustain the soul in its most strenuous endeavors at self-conquest and self-perfecting. He is called the Captain of our salvation; is there aught of a captain's tone here? It is the tone of a general leading on the army to victory. Here is the power of the church. See it in all these commotions: all evil maddened, all hypocrisy in arms, all vested interests resentful. O Church of the Crucified, thou wilt trouble the world until the devil is cast out! All these details have changed, but the governing principle remains. To the end of life will grow and act within the zone of commotion. To that tumult what is to be our relation? Are we to answer wrath by wrath? Are we to hide ourselves as men who are afraid? Or are we to perform the miracle of controlling uproar and vengeance by the dignity of patience? This method is in harmony with the whole spirit of Christ. This method is not worldly; it would not commend itself to men of the world; it is not in harmony with the militarism, the pomp, and the arrogance of cardboard thrones that have nothing to trust to but scarlet and steel, powder and cannon.

Monday, 15th. *Luke xxi. 34 to 38.* How important that we should remember these injunctions:—

1. "Take heed to yourselves." There are three dangers, "surfeiting," "drunkenness," "cares of this life." Either of these may overcharge the heart so that the day that comes shall be a snare rather than the dawn of liberty. Many will say that "surfeiting and drunkenness" have no chance of harming them. What then of "the cares of this life"? How many overcharged hearts there are.

2. "Watch ye at every season." Any occupation or interest, whether in business,

play, or church work, that makes it impossible to watch must be abandoned.

3. "Making supplication." Perpetual prayer will prevail over unwatchfulness, and prevent the heart becoming overcharged. He taught "every day," but He went to loneliness on Olivet "every night." Can we do with less of retirement and loneliness than He?

From Dean Alford:

Of all the subjects on which we may speculate as to our own state and destination, perhaps none is so mysterious, none so difficult to form a definition of, as the condition of the dead after the act of death; on the other hand nothing is more simple and clear, than their state after the coming of the Lord. There is, then, this consideration, which is worthy at least of our notice, that the looking for and waiting unto the day of the Lord brings us something more definite, something immediately following it of a more tangible kind, more calculated to make a deep impression on us, than the contemplation of the day of our own death. The realities consequent on the one are and must be, even to the strongest faith, shrouded in a mist which is to us impenetrable; the other, with its realities, stands forth boldly before us, marked out in all its features by the hand of Christ Himself.

Tuesday, 16th. *Luke xxii. 1 to 6.* The priests and the devil are here seen in coalition. It is the revelation of an abiding fact. The presence of Jesus reveals it. Incidentally two other facts are revealed. 1. The one central work of priests and Satan is to get rid of Jesus. 2. The people are always a source of fear to these. The harmony between priestism and hell is perfect. Crucify Christ and oppress the people! What wonder that we dread the priest as we do the devil. Yet how strange the ease with which the people are hoodwinked and led aside by the priests. At last they gained the vote of the people they feared, and crucified Him. Here also their victory was their ruin, for by His crucifixion He destroyed all false priestism. It dies hard, yet the final triumph is with Christ and the people, as against Satan and priests. Let us perpetually fear lest we who have followed Him and seen His mighty works should by love of self, or gold, sell ourselves to them to aid them in carrying out their twofold purpose, for to side with them is to share their ultimate destruction. It is better to be crucified with Him, for then our crowning is also made sure.

Selected:

Men do not become great villains at once. Souls are not like meteoric bodies, that are blazing amongst the stars at one moment, and the next in some dark pit of the earth, wrapped in a noxious and sulphurous smoke. They are rather like trees, they fall by degrees. See that great monarch of the forest! For years disease has been in its roots, and a long succession of foul insects have been gnawing at its vitals. Slowly and silently the decline goes on. At first the outward symptoms are scarcely visible. A few withered leaves on one of its branches on a certain spring are first noticed by the old woodman. The next spring, not only withered leaves are seen, but, perhaps, a leafless branch or two. Thus through many a long year the deterioration proceeds, until at last it is rotten to the core, and only needs some slight breeze blowing in the right direction to strike it down. One morning a gentle gust of air sweeps through the wood, and the tree falls with a crash that shakes its neighbors, vibrates through the forest, and appalls the district with its boom.

Wednesday, 17th. *Luke xxii. 7 to 30.* From this distance we seem to be able to contemplate this whole scene in very many different ways. There is the Divine progress clearly marked in the evolution of the New from the Old, the passing away of the shadow in the presence of the substance. Then again there is the central figure of the Master. The shadow of the cross is on Him, and with desire He has desired to eat the Passover with the loved ones. It is His last opportunity of teaching them in person. They also arrest our attention, contending as to which of them is accounted to be the greatest. How graciously He deals with them, showing them the greatness of serving, and then very tenderly recognizing that they have been with Him through all the temptation of the years of public ministry and appointing them a kingdom. The prevailing impression is that of the patience and longsuffering of God. What obstacles have arisen in the pathway of His progress, and with what consummate gentleness He removes these by methods which secure to the most sinful and rebellious the opportunities of salvation. Through ages He has waited for the moment when the old might be merged in the new, and now the quarreling of the disci-

ples shows what waiting will be necessary for the completion of the new. And still He has patience!

From A. E. Dunning:

We need not look for great things in order to discover great truths. To those who reach after God He will reveal His deepest secrets through things insignificant to themselves, within the routine of common lives. No event occurs more regularly than the daily meal. None, perhaps, gathers around it so many pleasant associations. Its simplest possible form, in Christ's time, consisted of eating bread and drinking a cup of wine. Into this fact, one evening, He gathered all the meaning of the ancient sacrifices; all sacred and tender relations between Himself and His followers, and all the prophecies of His perfected kingdom.

Thursday, 18th. *Luke xxii. 31 to 34.* This section has a general and a personal interest. Generally it reveals to us the world of evil, and the relation of Christ thereto. "Satan hath obtained you by asking" (R. V. margin). The demand that Satan makes is that he should have the opportunity of sifting these men as wheat. It is a demand that is granted. Note that he cannot touch these disciples save within the circle of Divine permission. Christ enters this realm of temptation by supplication and becomes the element of victory over evil. Then notice the personal side. The man in supreme danger was Peter. "Satan hath asked to have you" (plural), "but I have made supplication for thee" (singular). Special intercession for special need. There is suggestiveness in the fact that the Lord addressed him by the old name, "Simon, Simon," showing that in himself he was still weak and in peril. How little he understood his danger is evidenced by the boastfulness of his words to Christ, and the solemnity of the Lord's reply. Christ had perfect confidence in Himself. He knew of Peter's coming failure, but He knew also that in spite thereof he would be restored and be stronger for the experiences, as witness the words, "when once thou hast turned again stablish thy brethren."

From S. Cox, D. D.

The secret may be told in a few words. The cause and spring of the most obvious defects in the apostle's character was that large and assured confidence in himself which made him so quick to speak, so prompt to act. But, throughout Scripture, as in human nature, self-confidence is opposed to faith or confidence in God. Everywhere, too, we are told that God dwells only in the humble, lowly, contrite heart. So that if God was to take up His abode with Peter, if the impulsive and vehement strength of the man was to be schooled into steadfastness and hallowed by the dwelling of the Holy Ghost, in order that, being Himself divinely moved and led, he might rightly lead the apostolic company during those first critical months in which the foundations of the Church were laid, then, obviously, his self-confidence must be purged out of him, and replaced by the humility with which God delights to dwell. On no other terms could he be fitted for the work to which he was called. And therefore it was that Satan "obtained" him —obtained, *i. e.,* permission to sift and purge self-trust out of him. If the process was severe, the task and honor for which it prepared him were great; and greatness is not to be achieved on easy terms.

Friday, 19th. *Luke xxii. 35 to 40.* The new order approaches for the disciples. The Master is leaving the circle in bodily form, and henceforth it will be necessary that they exercise forethought and arrangement in all they do for Him. The word "sword" arrested them, and they produced two. The Master said, "It is enough." Not "they are enough." He did not refer to the swords, but to the principle He had laid down as to their future position. Their eagerness to produce the swords was evidence of their slowness to appreciate the spiritual nature of the conflict ahead of them. When presently Peter used one of them, the Lord sharply rebuked him. He now went straight toward Gethsemane and His passion, followed by the disciples, and then there is one of those sudden exhibitions of His tenderness that are so exquisite. He pauses to give them a tender word of warning. "Pray that ye enter not into temptation." His own exceeding sorrow never for a single moment caused Him to forget the dangers and needs of His loved ones.

From Sidney Lanier:

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him,
The thorn tree had a mind to Him,
When into the woods He came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last.
'T was on a tree they slew Him last,
When out of the woods He came.

Saturday, 20th. *Luke xxii. 41 to 46.* Some seem only to have observed the shrinking from the cross in this dark hour. That is surely a serious misplacing of emphasis in the reading of this wonderful story. The cross as a place of physical suffering was hardly in the mind of the Master. He was facing the passion of redemption, about which we know nothing, and from that He shrank, as the horror of the darkness approached. The supreme revelation of Gethsemane is, however, not that of the prayer, "Father, if thou be willing, remove this cup from me," but of what follows, "nevertheless not my will, but thine be done." Even here in the deepening darkness the greatest concern of Jesus is not with the cup, but with His Father's will. Gethsemane is the place of renewed assertion of submission to the Divine will. Here He is still our Representative in life, and fearsome as the hour is, as He now faces the issue of the sin for which He has made Himself responsible, He still communes with God, telling out in that listening ear the sense of agony, and the deeper sense of delight only in the Father's will.

From C. H. Spurgeon:

God heard Him in granting Him now, not simply strength, but a real victory over Satan. I do not know whether what Adam Clark supposes is correct, that in the garden Christ did not pay more of the price than He did even on the cross; but I am quite convinced that they are very foolish who get to such refinement that they think the atonement was made on the cross and nowhere else. We believe that it was made in the garden as well as on the cross; and it strikes me that in the garden one part of Christ's work was finished, wholly finished, and that was His conflict with Satan. I conceive that Christ had now rather to bear the absence of His Father's presence and the revilings of the people and the sons of men than the temptations of the devil. I do not think that these were over when He rose from His knees in prayer, when He lifted Himself from the ground where He marked His visage in the clay in drops of blood.

Sunday, 21st. *Luke xxii. 47 to 71.* "This is your hour and the power of darkness." Judas the betrayer kisses Him to death. Peter the boaster blunders with a sword, follows afar, and finally pollutes the night air with blasphemy. The servants that held Him mocked and beat Him. The council formally and definitely rejected Him. Dark and awful enough was this hour! And yet the commanding, arresting figure is that of the Christ, Who passes through this hour with the firm step of a conqueror. To Judas He spoke strong and awful words that opened perdition before him. He looked Peter back to penitence and tears. In the hands of brutality He opened not His mouth. To the council He formally declared His high office and coming dignity. To the hour and power of darkness He brought light and victory for all the enslaved, and proved that in the toils of His foes, and in the extremity of His weakness, He was yet mightier than all the power of the adversary, and by victory won through defeat He turned the hour of darkness into the daybreak of the race.

From H. Burton:

Conscience-stricken, and with a load of terrible guilt pressing upon his soul, he looks up timidly towards the Lord He has forsworn. Will He *deny* him, on one of His bitter "woes," casting him down to the Gehenna he deserves? No; Jesus looks upon Peter; nay, He even "turns" round toward him, that He may look; and as Peter saw that look, the face all streaked with blood and lined with an unutterable anguish, when he felt that glance fixed upon him of an upbraiding but a pitying and forgiving love, that look of Jesus pierced the inmost soul of the denying, agnostic disciple, breaking up the fountains of his heart, and sending him out to weep "bitterly." That look was the supreme moment of Peter's life. It forgave, while it rebuked him; it passed through his nature like refining fire, burning out what was weak, and selfish, and sordid, and transforming Simon, the boaster, the man of words, into Peter, the man of deeds, the man of "rock."

Monday, 22nd. *Luke xxiii. 1 to 12.* Two men saw Jesus for the first time that day—Pilate and Herod. They will both meet Him again! The one sold his conscience to save his position. The other, having no conscience left, endeavored to satisfy his morbid sensual curiosity with a new thrill.

and the only thrill he got was the tragic silence of the Son of God. There are conditions of impurity so determined that the pure and tender lips of Christ have no message for them. Can anything be more awful than this bandying of the Son of the Eternal back and forth between these two men? What means it? There is but one satisfactory and sufficient explanation. "He suffered for us, the just for the unjust, that he might bring us to God."

Bearing shame and scoffing rude,
In my place condemned He stood,
Sealed my pardon with His blood,
Hallelujah! What a Saviour.

From Emil Quandt:

Pilate does not set the Saviour free, but endeavors to get free from Him. He does not give Jesus His liberty, for fear of the people; He endeavors to get free from Jesus because he fears Jesus. The quiet dignity of the King of Truth grows more and more painful to him. The whole matter, which at first he thought a great ado about nothing, is taking such a turn that he feels quite uneasy. "Is He a Galilean?" he asks. The Saviour was no Galilean. It was from Bethlehem of Judæa that the Messiah of Israel has come, but the people say He is a Galilean. This is sufficient for Pilate. He had oftentimes trenched upon Galilee, and had thereby become the bitter enemy of Herod, the tetrarch of Galilee. But now it is most opportune to him that Galilee is a province beyond his jurisdiction. Let Herod burn his fingers in this affair. At least, he, Pilate, will be rid of a case which is getting more and more troublesome. Do you know those people that practice in our day the most contemptible kind of Pilatism? They cannot explain the powerful impression which the exalted personage of the God-man makes upon the man. The pale beauty of His cross appears an unnatural rebuke to the frivolous ideal of life which they have entertained. His stretched-out, pierced hands are quivering hints and points of interrogation, and the signs of pain and sorrow. His humiliating crucifixion bears so loud an evidence against their pride of ancestry, pride of culture, and pride of riches, that they endeavor to get free from Him at any cost.

Tuesday, 23rd. *Luke xxiii. 13 to 25.* These verses reveal the fact that sin may spring from different sources to the same issue. There was no bond of union between Pilate and the Jewish priests and rulers, yet they joined hands in the murder of Jesus. *They* from fierce hatred, *he* from weak vacillation. It has been well said that "compromises are of the devil." Pilate persuaded himself that he had shifted responsibility on to the hated Jews, but while the burden of the crime rested heavily on them, he did not escape. Hesitation, when once a plain path of right is known, is most perilous, and almost invariably leads to sin. "Jesus he delivered up to their will." Thank God that after all His will is supreme, and His tender mercies are over all His works. He overruled the working of their will, so that what they willed has wrought out the plan of salvation for them and their children. "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past tracing out!"

From W. Park, M. A.:

It was only the act of a moment this delivering of Jesus to the Jews, but it sealed the doom of Pilate. Of many important acts it may be said that they are done both suddenly and slowly. In one way or another the decision must be made in a moment; and yet these momentary acts are not so isolated from all the life as they seem. Our life is truly one; all parts and all events of it are closely joined together. Each event is at once a cause and effect—a link which grows out of a former link, and out of which in turn a new link is formed. Thus it happens that we could account for any strange-seeming word a man speaks, or act he does, if we could only go back far enough into his history, and see deeply enough into his character. His life has been slowly moving round towards the point it now has reached. Into the house which had been slowly preparing to receive him, the guest has suddenly stepped. There has been a removal of obstacles which would have hindered, or a heaping up of obstacles which make it impossible to proceed. In a word, character and habit decide a man's action at a moment of test and trial; and character and habit are not things of a moment. It is not always unfair, therefore, to judge a man by the act of a moment, or by his attitude under sore and sudden temptation.

Wednesday, 24th. *Luke xxiii. 26 to 31.* Jesus understood all the results that would flow from the events of these awful hours, and the sorrow and desolation that were coming were an added cause of anguish to His heart. Those weeping women had more need to reserve their tears for the calamities of their own nation. What an exquisite and unmatched exhibition of His

self-forgetfulness. Surely if ever the sorrows of others might have been lost sight of in His own, it was in that awful hour, and yet even here His pity is for them, the weeping daughters of Jerusalem and for their children rather than for Himself.

Shed not for Me the burning tear of sadness,
Pressed though I droop mid tumult's noisy din;
Soon will the spoiler, fired with wrath and madness,
Surround thy walls, and shut thy sons within.

Weep not for Me with fond remembrance pondering
Dreams of redemption for Judah's severed race;
Weep for her children, scattered, peeled, and wandering,
The Gentiles taunt without a resting place.

Weep not for Me, then weep not, Salem's daughters,
Faint though ye see Me, stay the bursting tear;
Turn the sad tide—the tide of bitter waters—
Back on yourselves for desolation near.

—*William A. Newman.*

From W. Whyte, D. D.:

The grace of tears. When Christ was bearing His cross, He saw some women with their children in their arms, and said to them, "Weep not for me, but weep for yourselves." Am I wrong in saying He is looking down at this congregation now and saying, "Weep for yourselves"? Yes, we will and must compassionate ourselves. The further from the heart religion is for some of you the better; and I don't wonder at it. I can apologize for you, for I know something of the disenchantment, humiliation, and bewildering experience which comes to man when he is sent to pity himself. Let our prayer, believing brothers and sisters, be the prayer of St. Augustine, "Lord Jesus, give me the grace of tears." Those are the tears God will one day wipe away from our eyes—one thousand pounds for one of them!

Thursday, 25th. *Luke xxiii. 32 to 49.* Dr. Maclaren says: "There is something very impressive in the unbroken continuity of the clauses in this paragraph, which follow one another linked by a simple 'and.' Like the waves of the Dead Sea, they roll heavily in dreary succession. 'All thy waves and thy billows are gone over me.' We lose the impression of protracted and multiplied sorrows by attempting any division into sections; and it is better simply to follow the course of the narrative, as it unfolds the long series of a Saviour's pains for us, even while recognizing that the three precious sayings which Luke alone preserves, stand out from the sullen ocean like tall cliffs, not without a light on their heads." It is for us to stand on the margin of that sea of unutterable anguish, and to remember that His submerging was for our rescue. What it meant to Him of suffering, and to us of deliverance, is only understood as we remember that He exhausted all the force of its sweeping waters, and we stand on the far side now with Him, singing the triumph song of those whose judgment is passed, and whose heaven is won.

From Alexander Maclaren:

It is noteworthy that these three groups round the cross, the third of which we have to speak about now—that of the "daughters of Jerusalem," that of the deriding scribes and the indifferent soldiers, and this one of the two thieves—each present us Christ in one of the three characters. The words that He spoke upon the cross, with reference to others than Himself, may be gathered around, and arranged under, that threefold aspect of Christ's work. The *Prophet* said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, for the days are coming." The *Priest* said, "Father, forgive them for they know not what they do." The *King,* in His sovereignty, ruled the heart of that penitent man from His cross, and while the crown shone athwart the smoke and agony of the death, the King "opened the gates of the kingdom of heaven unto all believers" when He said, "This day shalt thou be with me in Paradise."

Friday, 26th. *Luke xxiii. 50 to 56.* What mingled feelings of disappointment and of love must have filled the heart of Joseph as he laid the body of Jesus in his garden grave. He was looking for the kingdom of God, and in all probability had hoped that by this Teacher, to Whose death he had not consented, it would come. And now He was dead! Thank God for ever for the love of this heart that found its resting place for the sacred body that was never to see corruption. Then the dark night of hopelessness.

'T was night! still night!
A solemn silence hung upon the scene;
The keen, bright stars shone with unclouded light,
Calm and serene.

Hushed was the Tomb!
The heavy stone before its entrance lay;
No light broke in upon its silent gloom,
No starry ray.

The moonlight beamed;
It hung above that garden, soft and clear,
Around the watchful guard its radiance gleamed
From helm to spear.

The Tomb was sealed!
The watch patrolled before its entrance lone;
The bright night every passing step revealed:
None neared the stone.

William A. Newman.

From D. L. Moody:

But a crisis came in Joseph's history. If he was to take his stand, now was the time for him to do it. I consider that this is one of the grandest, the noblest acts that any man ever did, to take his stand for Christ when there seemed nothing, humanly speaking, that Christ could give him. Joseph had, then, no hope concerning the resurrection.

In that darkness and gloom, His disciples having all forsaken Him; Judas having sold Him for thirty pieces of silver; the chief apostle Peter having denied Him with a curse, swearing that he never knew Him; the chief priests having found Him guilty of blasphemy; the council having condemned Him to death; and when there was a hiss going up to heaven over all Jerusalem, Joseph went right against the current, right against the influence of all his friends, and begged the body of Jesus.

Saturday, 27th. *Luke xxiv. 1 to 12.* No human eye saw the resurrection. The failure of the disciples to believe Him concerning His return out of death prevented their seeing it, and the keepers were as dead men through the glory of the advent of the angels. The women were very early, but came only to find the stone rolled away and the Lord gone. An angelic message recalled them to the teaching of Christ while still with them, and remembering His words, they departed to tell the eleven the news. Peter ran to the tomb, saw the empty place and then went to his home. There is a beautiful touch about that. With what eagerness he would run to the grave. With what heavy heart he would take him away, not to the company of the other ten, but to his own home. It is a certain fact that the Master saw Peter alone at some time (Luke xxiv. 34; 1 Cor. xv. 5), and it may have been He followed the disconsolate one to his home, and saw him there. What an interview it would be, and how glad we are its details are not chronicled. We, too, have had times with Christ of which we could not speak to others.

From Alexander Maclaren:

We can never understand the utter desolation of the days that lay betwixt Christ's death and His resurrection. Our faith rests on centuries. We know that that grave was not even an interruption to the progress of His work, but was the straight road to His triumph and His glory. We know that it was the completion of the work of which the raising of the widow's son and of Lazarus were but the beginnings. But these disciples did not know that. To them the inferior miracles by which He had redeemed others from the power of the grave, must have made His own captivity to it all the more stunning; and the thought which such miracles ending so must have left upon them, must have been something like this, "He saved others; himself he cannot save." And therefore we can never think ourselves fully back to that burst of strange, sudden thankfulness with which these weeping Marys found those two calm angel forms sitting with folded wings, like the cherubim over the mercy-seat, but overshadowing a better propitiation, and heard the words of our text: "Why seek ye the living among the dead? He is not here, but is risen."

Sunday, 28th. *Luke xxiv. 13 to 32.* What a wonderful walk that was. They in their unbelief saying, "We *hoped* it was He which should redeem Israel," the past tense signifying that hope was at an end; yet loving Him and speaking to the stranger a good kind word about Him. "He interpreted to them in all the Scriptures the things concerning Himself." The risen Lord, surely no longer open to the slighting charge of being limited in understanding, sets His seal upon the Old Covenant Scriptures by teaching these men how they all contained teaching concerning Himself. What would we have given for that exposition directly from His lips. Yet it was better not, for His Holy Spirit was coming to abide with all His disciples, and unfold to them in every successive age these same things concerning Himself; and no man taught by that Spirit can ever do without those holy writings from which the Master Himself taught, and which find their completion in the New, as the New finds its roots in them. We can imagine how their

hearts did indeed burn while He talked with them.

Talk with *us,* Lord, Thyself reveal,
While here o'er earth *we* rove;
Speak to *our* hearts, and let *us* feel
The kindling of Thy love.

From Rev. John Ker:

"It came to pass that at evening time it was light." From the mysterious stranger, who had joined their company, views of God's plan of salvation had visited their mind, which made the cross, that had once been a stumbling-block, take new form and meaning, and the death of the Lord and Master, Whom they despaired of seeing any more, become the spring of new and heavenly hopes. They had reached the place of their destination, and were about to enter the house. Their unknown friend was passing on, and would have left them had they permitted Him. It is His manner so to try the hearts of men; for, though He comes unasked, He must be invited to stay. Nor did the first request, as it would seem, prevail. It needed urgency and this earnest petition: "They constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them."

Monday, 29th. *Luke xxiv. 33 to 49.* Much of mystery still surrounds the fact of the resurrection, but let it be remembered that the fact abides. There are suggestive points, moreover, in this account of His appearance to the disciples. He distinctly denied that His resurrection was that of His spirit only. He invited them to see His hands and His feet that they might know that it was He Himself. Moreover, He ate a piece of a broiled fish. The evidences of a material body are abundant. Yet He came into their midst through closed doors, and at last passed away from the earth, being in His resurrection body, superior to the law of gravitation. The mystery is great, because we only partially know the laws of God. The fact is a glorious prophecy of our own resurrection and the wondrous life that stretches beyond. To speak of the resurrection as supernatural is correct as long as we mean by "natural" the sphere of life in which we are bounded to-day. There is nothing supernatural to God. We take His facts to-day, and wait His explanation to-morrow.

From Canon Liddon:

Whatever they may think or feel, He is there, seated on a throne which enthusiasm did not raise, and which doubt cannot undermine; in His own calm, assured, unassailable life. "Behold my hands and my feet, that it is I myself: handle me and see; for a mere spirit hath not flesh and bones, as ye see me have." Let us remind ourselves that whether we believe them or not, the facts of the Christian creed are true, and that faith only receives, but that it cannot possibly create or modify Christ and His gifts. Whether men believe or not in His eternal person, in the atoning virtue of His death, in the sanctifying influences of His spirit, in the invigorating grace of His sacraments—these are certain truths. They are utterly independent of the hesitations and vacillations of our understandings about them. To ourselves, to His gifts, it matters not at all. "The Lord sitteth above this waterflood" of our changing and inconstant mental impressions; "the Lord remaineth a king forever." "If we believe not; yet he abideth faithful; he cannot deny himself."

Tuesday, 30th. *Luke xxiv. 50 to 53.* Thus ends the first treatise of Luke. In these pages the career of the perfect Man has been traced, from His miraculous conception to His reception to heaven. He has lived human life in all its perfection, and won in the baptism of death the victory over sin which makes Him the perfect Saviour. His last attitude is that of uplifted hands in priestly benediction. So He passes into the presence of God.

From F. B. Pullan:

That wonderful hand of Christ! It was the same hand which had been so quickly stretched out to rescue Peter when sinking in Galilee's waves. It was the same hand which had been held in sight of the questioning disciples on the third evening after they had seen it laid lifeless in the tomb. It was the same hand that incredulous Thomas must see before he would believe its risen power; it was the same hand which was extended to him not only to see, but to touch the nail-prints in its palm. It was the same hand which the disciples last saw uplifted in a parting blessing when the cloud parted Him from them. It was only after ten days that they realized the fullness of blessing which came from that extended, pierced hand of Christ. Peter at Pentecost must have preached with that last sight of it fresh in his memory, when he said, "God hath made the same Jesus, whom ye have crucified, both Lord and Christ." That hand, with its nail-prints, knocks at the heart's door for entrance. That hand, with its deep marks of love, beckons on the weary runner in the heavenly way.